MVNITION AGAINST MANS *Misery & Mortality.*

A TREATICE CONTAINING the most effectuall remedies against the miserable state of man in this life, selected out of the chiefest both humane and divine authors;

By

Richard Smyth *preacher of Gods word in Barstaple in Devonshire.*

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TO THE RIGHT WORSHIPFULL the Lady ELIZABETH BASSET his singular good Ladie RICHARD SMYTH hartily wisheth all happinesse in Iesus Christ.

IN reading of Authors either divine or humane, Deare Madame, men haue euer propoũded to themselues different endes according as they haue beene diuersly affected; which is not to be wondred at, saith [a] the most sage heathen, sith in one and the same meddow the oxe seekes grasse, the dogge a hare, the storke a snake or lizard. [b] Bernard the best author that lived in so bad a time reduceth these endes to fiue. There are, saith he, some that desire to know only that they might knowe, and this is filthy curiosity; and there are some that desire to knowe that they themselues might bee knowne, and this is filthy vanity; and there are some that desire to knowe that they may

[a] Senec. epi. 109.

[b] Bernard. in Cantic. serm. 36.

sell their knowledge, and this is filthie greedinesse, and there are some that desire to knowe that they may edifie others and this is charity, and there are some that desire to knowe that they themselues may bee edified, and this is wisdome. So that of these fiue endes of knowledge only the two latter are commendable, namely, when we covet knowledge either to better our selues or others in vertue and pietie. Which two endes for my owne part I haue through Gods grace ever principally intended in the course of my poor studies, seriously considering with my selfe how vaine even the lawfull knowledge of al other things is without the knowledge of those things which concerne our owne welfare and happinesse: which your Ladyship may finde expressed with profitable particularitie in the second section of the first Chapter of this Treatice. Now because there is nothing the knowledge whereof so neerely toucheth vs as of our miserie, and true and effectuall remedies against our miserie, therefore haue I in these my first labors published in print made choice of that argument, not only to edifie others, but also to edifie my selfe, and to haue in a readinesse necessarie antidots and preservatiues against such crosses as I both heretofore haue felt, and also must feele still as long as my habitation is in

this

this vale of teares. Touching the manner of my handling this ſo important a ſubiect I may ſay as [c] *a great Scholler of theſe times ſaid of a worke of his of another nature, that all things in this Treatiſe are mine, and nothing mine: all things mine in regard of the collection and diſpoſition of them. & nothing mine in regard of the things theſelues, which I haue taken out of others, or at leaſt very little mine. I held this courſe beſt for ſundry reaſons which I cannot but impart to your good Ladyſhip. Firſt hereby I laid a neceſſitie vpon my ſelfe to rancke and put in order my beſt obſervatiõs in reading both humane and diuine authors concerning theſe two ſo materiall points before ſpecified, namely mãs miſerie, and his reliefe. Secondly diſtruſting mine owne ſufficiencie to handle any matter laudable out of mine owne meditations, I thought it good to make my ſelfe beholden to others, whoſe names and credit could not but procure authority to the worke and ſtirre vp attention in the readers. Thirdly forasmuch as it is impoſſible for a man to auoid concurrence and coincidence both of notions and tearmes with others that haue written long before, which in this malignant age of ours might breed ſuſpicion both of theft & vaine glory, as if I had robbed others of their meditations, and would deriue the praiſe thereof*

[c] Iuſt. Lipſ. Politic. in proœmio

to my selfe, I haue therefore alleaged the authors themselues where I needed not, in very many things which mine owne thoughts suggested vnto me. As for the stile, sauing where I tie my selfe to the words of others, it is plaine and familiar without pompe, art, or affectation, which I naturally as much abhor as any man liuing: and that specially in such an argument as this, where I labor to comfort my selfe and others against the two maine branches of mans miserie, the evils of paine, and the evils of fault, that is, the evils we suffer, and the evils which we do, sinne, and the punishments for sinne. [d] The verie heathen Orator hath wisely obserued that they are altogether vnworthy of mercy, that can talke arteficially of their misery: and [e] a Christian author well saith, that when wee deale in matters that cannot stand with affectation & ostentation, that is, that admit no florishes of art, vnlesse men will bewray palpable both absurdity and hypocrisie, we must regard what is said, not with what delight it is said. For it is an argument of too vaine and wanton a minde to seeke for pleasure in earnest and important matters. Now as for the reasons that haue moued me to dedicate these meditations to your Ladyshippe, something must be said thereof. I am not ignorãt that men in the dedications of their labours

[d] Fab. Quintilian. Instit. Orator. lib. 6, 3. & l. 11, cap. 1.

[e] Arnob. cõtra Gentes lib. 1.

are

are led with ſundry and very different reſpects; ſome intend the eternizing of their fame and memorie to whome they dedicate their writings, as we read of that intolerable arrogant Appion [f] *who was wont to brag that he made all them immortall to whome he vouchſafed to intitle any of his bookes. But as for this benefit, nether doth your Ladyſhip eſteeme it, whoſe thoughts are not confined within the compaſſe of this world were it eternall, nor can I beſtowe it, being ſo meane and obſcure, that it were madneſſe in mee to thinke that I could ennoble others by any monuments of mine, although otherwiſe I wiſh, I were as able to doe it, as I know your Ladiſhip worthy thereof, & that as he* [g] *ſaith of* Pomponius Atticus, Cicero's *letters will not ſuffer the name of* Atticus *to periſh, ſo it were in my power to perpetuate your memorie. Others by their dedications hope to extort ſome beneuolence or gift from their benefactors, neede being, if I may ſo ſpeake, the fatall penance of moſt Schollers. And indeed* [h] *a worthie Scholler of our time (an eternall blot and reproach to the time) confeſſed to a friend of his, that famine not fame had cauſed him to publiſh divers of his workes. But neither was this any motiue with me herein, ſith your ingenious bounty towards my ſelfe, and others (ſo farre as your*

[f] Plinius natur. hiſt præfat. ad Veſpaſian.

[g] Sen. ep. 21

[h] Gulielmus Xylander as Lewen Clarius reports præfat. in Dionem à ſe editum.

intricated and distracted state will permit) is so open that it rather needes restraint thē provocation, or excitation, and for my owne particular, it hath ever beene far beyond not only my desert, but also my desire. But to come to the more ordinary endes of such dedications, they are principally three, comfort, honor dutie, or rather discharge of duty, all which I confesse, haue prevailed with me, in the dedication of these my slender discourses vnto your Ladiship. Many haue not only dedicated their writings, but directed their whole Treatises to such as they desired to comfort, as [i] Plutarke, [k] Seneca, and others. Now this Treatise of mine, tēding only to comfort vs in generall against all misery, whereunto our life in this fraile and transitory world is subiect, I haue dedicated the same to your Ladiship, that if it afford any vse of that nature, your Ladiship might principally haue the benefitte thereof, whose almost insupportable crosses, yea without great measure of grace, meerely insupportable, stand not a litle in need thereof: I must in discreation omit particulars, which are too well knowne to them that know you, & your state. Secōdly, whereas many in their dedications, as much as in them lie, seeke to honor their vertues to whom they intitle their workes, I professe, that I haue herein much respected the same

[i] Plutarch, consolat. ad Apolloniū
[k] Senec consolat. ad Polyb. A bin. Martiam.

ſame, in behalfe of your Ladiſhip. For hauing been a long time an eie witneſſe of your vertuous and religeous converſation, & occaſionaly as it were enforced to take notice of the manifold and excellent graces of God ſhining in you, I could not but moſt willingly imbrace any oportunity to giue ſome publike teſtimonie thereunto, and a fitter could not occur then the publiſhing of this Treatiſe. And yet here I muſt doe you wrõg by omitting particulars, who of your exceſſiue modeſtie would hold your ſelfe wronged if I ſhould in particular giue you but your due praiſes, and ſpecifie your moſt eminent vertues. I therefore rather chuſe to wrong you indeed, then you ſhould conceiue and complaine that you are wronged. Laſtly, as for obligation and dutie, mine towards your Ladiſhippe is ſo greate, that this conconſideration alone without any other motiue would haue beene ſufficient to make me ſtraine my beſt indeauours to the higheſt, to ſtrike out ſome part of my ſcoare, if paper payment may bee currant, and verball acknowledgement may ſatiſfie for reall benefittes, which indeede cannot bee, but by the favorable acceptance of generous and noble mindes, who deeme that mercenarie beneficence is no beneficence. Of which temper knowing your Ladiſhips ſpirit

to be, I haue beene encouraged to ſhift out by this kinde of beggerly recompence. I beare therefore, deare Madame, preſent vnto you the Anatomie of my beſt thoughts, entreating your favorable acceptation thereof. To you are they due aboue al others, ſuch as they are, being the fruits of that tree, to wit my vnworthie ſelfe, that hath continually beeu watered and cheriſhed by your manifold Chriſtian fauors. But here againe, I muſt forbeare particulars, leaſt I ſhould bee offenſiue; and therefore I ende, moſt affectionately cõmending your good Ladiſhip to the grace of God in Chriſt. Barſtable in Devonſhire 1609. Ianuarie 1. alias Newyeers day.

Your Ladiſhips moſt
obliged

RICHARD SMYTH.

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Awake 6 Soule, and looke abroad,
Shake off this drowſie ſleepe of ſin,
Shake off the clogs that thee ſo load,
And to be wiſe at length begin.

Thou commeſt of a race divine,
Derived from the Deitie
And therefore ſhouldſt with vertue ſhine
Such parentage to teſtifie.

But thou through Satans guile and ſpite
Didſt ſhamefully degenerate,
And now to ſenſe and appetite
Thyſelfe doſt baſely captivate.

And ſo with vice art thou defilde,
Which fowler is than leprouſie,
That now thou ſeem'ſt no more Gods childe
But one of Satans progenie.

Appointed heyre of heavenly ioies
With God himſelfe aboue to raigne,
Thou doateſt here on earthly toyes,
On ciphers, ſhaddowes meerely vaine.

And here thou fooliſhly doſt thinke
In pleaſures vaine, content to finde,
While thou doſt but thy poiſon drinke,
Such deadly dregs they leaue behinde.

For pleaſure which in ſin men take
Is in a moment gone and paſt,
Whereas the wounds which it doth make
Remaine behinde and ever laſt.

And of ſuch wounds thou bearſt the print
And with them fowly gaſhed art,
Although that thou more hard than flint
Felſt not at firſt their deadly ſmart.

But now that God in mercy great
Good thoughts into thee daignes to ſend,
And everlaſting death doth threat
Except with ſpeede thou doſt amend:

O flie thou from that monſter vile
From ſubtill and inchanting ſinne,
That hath ſo wrongd thee all this while
And cauſe of ſuch annoyance bin.

The birds and beasts that scape the snare
Backe to the same no baite can traine,
So wary afterwards they are,
As never to come there againe:

Then blush ô soule, that creatures mute
The dangers past should after shunne,
And thou shouldst be so madde and brute,
As into them againe to runne.

Thinke how thou dost thy selfe expose
To danger deepe by every sinne,
Even heaven and heavenly ioies to lose,
And hell and hellish woes to winne.

For who so ventures to rebell
Against the Lord, and followes vice,
His soule he to the Devill doth sell,
And takes vaine pleasure for her price.

Then loath this world so full of snares
A maze of errours, shop of lies,
A stage of shaddowes, cage of cares,
An Eccho of complaints and cries.

Thou seest all worldly ioies deceaue,
They promise to content the minde,
And yet still emptie doe it leaue,
Which shewes they feed it but with winde.

Then cleaue to God thine only ſtay
Who for himſelfe did firſt thee make,
From whom as long as thou doſt ſtray,
In vaine thou ſeekeſt reſt to take.

And ſhame not vnto him to flie,
Nor let not terror hope confound:
Although thy ſinnes for vengeance cry,
Yet grace ſhall more than ſinne abound.

MVNITION AGAINST MANS MISERY, AND *Mortalitie.*

CHAP. 1.

The vanity of all knowledge without the right knowledge of our ſelues.

CVRIOSITY, that is, exceſſiue care for things impertinent, and litle or no care for things important, is a vice ſo groſſe and ſenſible, that the very Gentils by the light of nature in part perceived it, and ſo farre as they perceived it, reproved and condemned it. [a] One of thē hath written a whole treatiſe of this argument. [b] An other complaines that a great part of our life ſlideth awaie while wee doe evill things, a greater while we doe nothing, the greateſt of all, while we do things impertinent, and that concerne vs not. No marvaile then if the ſonnes of light, that is, they that haue beene called to the ſa-

[a] Plutar. de Curioſitate.
[b] Seneca ad Lucil epiſt. 1

saving knowledge of God in Christ, reveiled by the Gospel haue so sharply censured this vice, as [c] one of them doth in this maner, *The knowledg of the world for the most part is accompanied with arrogancie, and curiosity, whence it cõmeth to passe, that the world is ignorant of things necessary to be knowne, because it learneth things needlesse to be knowne*. Alas what folly is it for men to take such paines in the search of things, that, as the [d] sage Gentill saith, neither hurt him that is ignorant of them, nor profit him that knows them; & in the meane season neglect the things that tend to their true happines, & can only procure their sound comfort and cõtent: at whom [e] *Bernard* iustly scoffeth, *Doubtlesse*, saith he, *they very wisely weigh and measure things, who haue greatest care for the smallest things, and small or no care for the greatest things*. But the checke which [f] our Lord Iesus Christ himself giveth to this fault in reproving *Martha* that in some sort was guilty thereof, should most moue vs. *Martha, Martha*, saith he, *Thou art troubled about many things, one thing is necessary, Marie hath chosen the good part, which shall not be takẽ from her*.

[c] Auguſt. de Trin. lib. 4. cap. 1.

[d] Senec. ep. 45.

[e] Bernar. de Consid. li. 4.

[f] Luk. 10. vers. 41. 42.

2 And

a And this vice & vanity is so much the greater, because not only the knowledge of things meerely impertinent, and superfluous, is vnprofitable without the knowledge of those things that belong to our true happinesse: but even the knowledge of things in part and in some degree necessary is so also. * What is the skill of Grammar worth, to know how to speake by rule, & in the meane season to liue without rule? * What availeth the art of Rhetoricke, that our language be eloquent, and our manners barbarous? * What good can Logick do us, to be perfect in art of reasoning, and yet that al our actions & courses are without reason, yea flat repugnant to reason? to be so armed therwith, that words shal not deceiue vs, and all the while to bee deceived with things themselues; with covetousnes vnder pretence of thrift, and good husbandry; with prodigality vnder colour of liberality, with crueltie vnder shew of severity, and so forth, which are the most pernicious errors of all, and farre exceede all sophisticall fallacies of words? * What benefit can Arithmeticke yeeld vs, to be a-

* Grammre

*Rhetorick.

* Logick.

* Arithmē tick.

ble

ble tonumber all other things, & to haue no care to number either our many ſinnes, or our fewe daies in this trãſitory life? * What can Geometrie availe vs, if we be cunning in meaſuring all other things, and yet to ſet no meaſure nor preſcribe any bounds to our infinite affections & paſſions, & to keepe no meaſure either in our hopes or feares, proſperity or adverſity, ioies or ſorrowes? * What can Muſicke ſteed vs to diſcerne between concords and diſcords of ſounds, to be pleaſed with the former, and offended with the latter, and yet to haue our whole life conſiſt of nothing but diſcords, iarring not only with others, but alſo with our ſelues, having deſires contrary to deſires, reſolutiõs contrary to reſolutions? * What will knowledge in Phyſicke advantage vs: if we haue learned what medicine or receipt is good againſt the gout, the dropſie, the ſtone, and other bodilie maladies; and yet haue no remedy for anger, envie, luſt, covetouſnes and other diſeaſes of the minde? To conclude, * What are we the better to bee never ſo learned Lawyers, and able to pleade never ſo ſufficiently either in

* Geometry

* Muſicke.

* Phyſicke.

* Law.

our

our owne or other mens cauſes for debts, houſes, lands and the like, & to haue never a word to ſay for our ſelus whē we muſt plead for our own ſouls, how our infinite debt towards God in regard of our innumerable ſins may be diſcharged, and our title to a heavenly inheritance maintained & iuſtified?

3 Now if the knowledge of things in their place, and degree neceſſarie, be ſo vnavailable, and of ſo ſmale accoūt, without the knowledge of thoſe things which belong to our everlaſting happineſſe and welfare: much more is the knowledge of things ſuperfluous vnprofitable and meerely vaine. It behoueth vs then to haue ſpeciall care to knowe thoſe things which ſo deepely concerne vs, and to make vſe of that excellent ſpeach * of the very prophane Greek Poet, that *he is wiſe, not who knowes many things, but who knowes profitable things*: and doubtleſſe true it is which § a famous Chriſtian author wrote longe agoe, that *that ſoule is more to bee commended which knowes hir owne infirmitie, then that which not knowing this labors to knowe the compaſſe of the world, the courſes of the ſtarres, the*

* Aeſchylus

§ Auguſt. de trin. lib. 4. c. 2.

the bottome of the earth, the height of the heavens. Digreſſions in ſpeech and words are odio⁹, much more in deeds and action, and not only odious, but alſo dangerous and pernicious. And yet if we duly examine our courſes, we ſhall finde our whole life to bee nothing elſe but digreſſions, and impertinencies: and it is greatly to bee lamented that many thouſands euen of thoſe that profeſſe chriſtianity, go out of the world before they conſider wherefore they came into it.

CHAP. 2.

A generall conſideration of mans miſerie.

1 OF what importance the knowledge of our ſelues is we haue heard in the former chapter. Nowe this knowledge of our ſelues conſiſts in theſe two points: the knowledg of our miſery, and of the remedies againſt our miſery. Our miſery is two folde, or lieth in two kindes of evils, the evils which we doe, and the evils which we ſuffer, or as [a] Divines long agoe haue diſtinguiſhed them, the evils

[a] Tertull. contra Marcion. l. 2. cap 14.

vils of fault,& the evils of paine,that is,sinne and the punishment of sinne. Now although the lawes of Method and order require that I shoulde first speake of the first, namely the evils of fault, as being the cause of the later, to weete the evils of paine: yet because wee are more moved with the punishments of sinne, then with sin it selfe, I wil beginne with that which is most sensible, applying my selfe herein to our corruption & grosnes.

2 The evils of paine are of two sorts:For the punishment of sin is either temporall, to weete all the miseries of this present life; or eternall, that is to say, the torments of hell in the life to come. The former are so palpable,that the meere natural man feeles them,& grones vnder the burden of them,as the complaints of the very heathen manifestly testifie. [b] *Seneca* the miracle of nature for morall learning,cries out thus,*Ah what a base and abiect creature is mã, except he advãce & lift vp himself aboue mã*,that is,aboue the condition and state of a man.[c] An other saies that *this only is certaine that nothing is certaine, and that there is not a more miserable, nor yet for all that a more*

[b] Senec. præfat. in natural quæstiõ.

[c] Plin. natural. hist. lib. 2 cap. 7.

proude creature than man. And [d] againe, that it is *vncertaine, whether nature bee a kinder mother, or harder ſtep-mother to mākinde.* [e] A third renowned for his learning and eloquence, complaines, that *Nature hath brought man forth into the world, not as a mother, but as a ſtep-mother with a body, naked, weake, and ſickly, and a minde, diſtracted with cares, deiected with feares, faint for labour, and addicted to luſt, and pleaſures.* And hence grew that cōmon ſpeech among the Gentils related by [f] *Ariſtotle*, repeated [g] by *Cicero*, & [h] *Plutarch*, & fathered by all three vpō *Silenus*, that *the beſt thing in the world was not to be borne, the next to die ſooneſt.* And [i] *Seneca* againe exclaimes that *our whole life is a penance.* Which the *Thracians* confirmed by their practice, celebrating their childrēs birth with weeping and lamentatiō, but their death with ioy & mirth, as [k] divers ancient writers recorde', thereby inſinuating that our life was nothing but miſery, and death the end of miſery. But [l] a Chriſtiā author more effectually expreſſeth this point thus in ſubſtance, *that if the greateſt man in the world do in a holy meditatiō ſtrip himſelfe out of his robes and ornaments of ſtate, which hee neither brought*

[d] Idem lib. 7 in proœm.

[e] Cic. de repub. lib. 3. apud Auguſt contra Iulian. lib. 4. c. 14. & 15.

[f] Ariſtot. in Eudemo apud Plutarc. conſolat. ad Apolon.

[g] Cic. Tuſc. cul. quæſt. lib. 1.

[h] Plut. ibid.

[i] Senec cōſolat ad Polyb c. 28.

[k] Herodot. lib. 5. Solin. Polyhiſt. cap 15. Val. Maxim. lib 2. cap 6.

[l] Bernard. de conſid. lib. 2.

brought into the world with him at his birth, nor shall carry out of the world with him at his death, he shall finde himselfe to be nothing but a man naked, poore, piteous, and to be pitied, lamenting that he is a man, blushing that he is naked, weeping that hee is borne, and murmuring that he is at all.

3 And thus much in general (for particularitie would bee infinite) of mans miserie in regard of temporall paine, which is all that the heathen & infidel apprehendeth. For as for any eternall punishment for sinne after this life, he neuer dreames of it, nay makes a iest of it, as we by Gods assistance shall see * hereafter.

* Chap. 4. sect. 3.

4 But the Christian proceedeth further, and touching evils of paine is most troubled with feare of eternal punishment for sinne in the world to come. He hath learned out of Godes word [m] that *God is a iealous God, & full of indignation* when he is dishonoured, and we knowe that *iealousy* is the anger of angers, [n] that *he will in no wise absolue the wicked and vngodly*, [o] that *his eies are so pure*, that *they cannot endure to beholde iniquitie*, [p] that *hee rewardeth every man according to his workes*, [q] that *tribulation and anguish shall bee vpon every soule that*

m Exod. 20. v. 5.

n Exod. 34. vers. 7.

o Habac. 1. v. 13.

p Rom. 2. v. 6

q Vers. 9.

sinneth, [r] that *the sinner daily heapeth vp wrath against the day of wrath, and declaration of the righteous iudgement of God,* [s] that *it is a fearefull thing to fall into the handes of the liuing God,* [t] that *death came into the world by sinne,* [u] and *is the ende & reward of sinne,* [x] that *after death commeth iudgement,* [y] and that *wee must all appeare before the iudgement seate of Christ to receiue our meed according to that which we haue done in the flesh, whether it bee good or euill,* [z] that *whosoever shall be condemned in this iudgement, shall bee cast for ever into vtter darknesse where there is weeping and gnashing of teeth.* Finally, the Christian considers as S. Augustine saies, that *every man by sinning selleth his soule to the devill, taking the sweetnesse of temporarie pleasure for the price thereof.* And thus much for the evils of paine that make mans state so miserable.

[r] Heb. 10. vers. 31.
[s] Rom. 5. vers. 12.
[t] Rom. 6. vers. 21.
[u] Heb 9. vers. 27.
[x] 2. Corinth 5. vers. 10.
[y] Matth 8 vers. 12. & Marc. 9. v.
[z] August. in locos aliquot epist. ad Rom. numero 42.

5 The second branch of mans miserie, are the evills of fault, or his sinnes, which indeed is the greatest part of his miserie, although commōly it be least felt, and the Infidel scarse feeles it at all. For as [b] a Heathen himselfe well obserued, *Men are not greeued for their faults before they be greeued*

[b] Sen. ep. 98

zed with the bad succesſe of their faults; that is, they are not ſorie for doing ill, but for ſpeeding ill, not that they are naught, but that they are wretched, in a word, they greeue that they are miſerable, not that they are wicked and worthy to be miſerable, that they arepuniſhed, not that they haue deſerued to bee puniſhed. Which is verified not only in the common ſort of whome he meant it, but of the beſt amongſt the Gentiles, yea of himſelf too. For howſoeuer they ſeeme to teach ſometimes that vice is an evill of it ſelfe, as [c] *Plato* diuinely affirmes that *no man can doe wrong to another, but firſt hee muſt doe wrong to himſelfe*, and [d] another hath writtē a whole Treatiſe to proue, that *vice* alone is ſufficient to make a man miſerable which worke of his is pittifully mangled by iniurie of time, yet they only apprehend *vice* as a political, or at the moſt a morall evill: a politicall evill for as much as it made men ſubiect to puniſhment, and obnoxious to publike iuſtice; or as a morall euill that ſtained and impaired their reputatiō and credit in the world, & hindered that delight which they tooke in admirati-

c Plato de Repub l. 4.

d Plutarch. quod ſolum vitium ſufficiat ad hominem miſerum reddendum.

miration of their owne imaginarie excellency, which was a meere ſhaddowe, or rather a deteſtable idoll.

6 But the Chriſtian, at leaſt the true Chriſtian is more moved with ſin than with the puniſhment of ſin, and apprehends ſin not only as a politicall or morall evill, but as a ſpirituall evill, that is to ſay, as it defileth the ſoule and makes it odious vnto God, and defaceth his image in vs, after the which we were firſt made, trāſforming vs into the image & likenes of Satan his and our ſworne enemie, in a word as it dayly worketh in vs ingratitude, diſobedience and rebellion againſt the moſt high, in whom wee liue, moue, and haue our being. Our ſinnes then are the evils of evils, and it is an vncontroulable principle in Divinity, that the leaſt evill of fault is worſe thē the greateſt evil of pain; and that we are bound rather to endure the greateſt evill of paine, then to commit the leaſt evill of fault. For as long as wee be meerely paſſiue and ſuffer only, although the things bee not only grievous, but alſo infamous, they cannot hurt vs, nor endanger vs, but that rule will ever hold

that

that no man is hurt but by himſelfe. Wherefore [c] S. Auguſtine ſaies of the raviſhing of *Lucretia* by *Tarquinius*, that *Tarquinius & Lucretia were two, & yet it was but one of thē that cōmitted adultery.*

[c] Auguſt. de Ciuit. Dei lib. 1. cap. 19.

7 Sinne then I ſay is that which principallie makes a man miſerable, ſin is the very leproſie of the ſoule, ſinne tranſformes a man into a monſter, and makes him a baſe degenerate creature, yea the worſt of all ſenſitiue creatures. This hath ſo altered man, that, as [f] S. *Auguſtin* elegantly expreſſeth it, *he that ſhould haue beene ſpirituall in his fleſh, is now fleſhly in his ſpirit:* his meaning is, that whereas if man had continued in his innocency, his fleſh ſhould haue beene in a manner ſpirituall, becauſe al the ſenſes and motions of the fleſh ſhoulde haue beene comelie, regular and holy, nowe his very ſpirit is become fleſhlie, becauſe all the operations and motions of the very minde and ſoule are inordinate and vitious. And howe fowly ſin hath deformed vs, and diſtempered nature, and what confuſion it hath wrought in vs appeareth by this, that whereas the ſoule in man, whom ſome haue fitly tearmed *a little world*, is the princi-

[f] Idem Ibid lib. 14. c. 15

ple agent, & the body the inſtrumēt, reaſon the Soveraigne, and appetite and ſenſe the ſubiects, ſin hath turned this little world quite vpſide downe. The body is become the maſter, and the ſoule the ſervant; or rather, the body a Lord, and the ſoule a ſlaue: appetite and ſenſe commande and ſway, reaſon is brought into ſubiection vnto them, and muſt do as they wil haue it. Thus as the common ſaying is, *the cart drawes the horſe.* The ſoule ſhoulde lift vp the body, but the body puls downe the ſoule, and forceth her to ſuſpend her proper operations, that appetite and ſenſe may act all. Wee place our happines not in things proper to vs, as the right vſe of reaſon, contemplation of heavenly things, vnion with God, and the like, which indeed are the life of the ſoule, but in things common to vs, and beaſts, in the ſatisfying or rather glutting of
Senlep.93. appetite & ſenſe, although the very Gentill could ſay, that *pleaſure is the chiefe good of beaſtes.* Nay ſinne makes vs worſe then beaſts. For although beaſts are guided in all their actions with ſenſe and appetite only, yet are ſenſe and appetite in them ſo regular and

and vniforme, that they hold one cõstant course, only seeking to satisfie nature, not to oppresse it, and therefore neither surfet with eating, nor are drunken with drinking, nor in copulation betweene male and female exceed the necessitie of generation for multiplication and continuance of their like, which being accomplished, they afterwards liue most temperatly, and in all these things, as we vse to say, doe but their kinde. And all this they doe being destitute of reason and discourse, herein more happy then man, [h] as S. *Bernard* well saith, that *they are not iudged, because they themselues cannot iudge*. But man on whome God hath bestowed reason to cõduct, and direct him in his doings, disdaineth to be gouerned by reason, yea purposely rebelleth against it, & thinkes it his glorie to be vnreasonable, he despiseth euen pleasure it selfe if it be naturall, and such as God alloweth him, vsing artificiall enforcements as it were to disguise Gods ordinances, and to forge newe delights of his own, although sometimes they be rather torments than delights. Of all materiall and visible creatures he

[h] Bernard. in Cantic. serm 81.

onely knowes order, and yet onely breakes order, herein inferior not only to beaſts, but to ſenſleſſe and lifeleſſe creatures. The ſea in ebbing & flowing, the ſunne and moone in riſing and ſetting, the ſtarrs in mouing and turning, the very earth in ſpringing and withering keepe a certaine order, whereas man muſt needes bee exorbitant and out of courſe, as if his reaſon had beene giuen him to make him madde and void of reaſon.

8 And which not a little aggravats this part of his miſerie, hee is ſo intangled in the ſnares of ſinne, that of himſelfe hee cannot poſſibly vntwine himſelfe, nay to ſpeake properly, hee truely deſires not to vntwine himſelfe, but whereas all other priſoners loath and hate their fetters the ſinner loues his, he is in bondage and yet is well pleaſed with his bondage. One would thinke that neceſſity and willingneſſe were incompatible, and could not ſtand together, yet ſinne hath ioined them in one, men cannot chuſe but ſinne, and yet are willing to ſinn. Thus, [1] as a diuine author complaineth *after a ſtrange maner, neither neceſſitie can excuſe the will, be-*

[1] Bernard. in Cantic. ſerm. 81.

cauſe

cauſe it is willing, nor yet the will ſhake of neceſſitie becauſe it is content to bee allured to euell, and to be ouer-ruled by ſuch neceſſity; So that this is after a ſort a willing neceſſity, a fauorable or gentle violence, flattering vs while it forceth vs, and forcing vs while it flattereth vs.

9 And hence it is, that men oftē relapſe into the verie ſame ſinnes which they had formerly renounced and abiured. The very Gentiles perceiued and condemned this vanity or rather madneſſe of men ſo farre forth as it was a morall evill, the extent whereof we haue ſeene before. [k] *Polybius* was wont to ſay, that *others thought a man to be the wiſeſt creature that was, but for his part hee thought him to bee the moſt fooliſh, becauſe other creatures would beware of thoſe things by whome they had bin once hurt, whereas mā oftentimes ſales back againe into the ſame vices:* And [l] as Seneca expreſſes it, *returneth to the things which he had giuen ouer, and condemned, forſaking what hee longed for, and againe longing for what hee had forſaken, thus our loue and loathing of the very ſame things play their parts by turnes, and deſire and remorſe deuide our life betweene them.* And herein againe we muſt needs acknow

[k] See Barth Keckerman Syſtem. Eth. lib. 3. cap. 3.

[l] Senec. ep. 20. & de vita beata cap. 18.

ledge

ledge that sinne makes vs worse then beasts. For saith [m] *S. Ierom, the very seely beasts and wandering birds will not bee taken twice in the same traps or snares, & yet foolish man relapseth often into the same vices*, that is indeed, is often taken in the very same snares of sinne and Satan. This is the sinners Labyrinth, or maze, whereinto being once entred he of himselfe can neuer get out of it.

[m] Hieron. ep. 10. ad Furiam.

10 This I say, is the evil of evils, & makes man miserable, even sin considered in it selfe, without regarde of any punishment either temporal or eternall, which notwithstanding inseperably accompany the same. And surely the spiritual man cannot chuse but be ashamed of himselfe, yea loath himselfe, and conceiue indignatió against himselfe when he seriously cósidereth his sinnes barely in thē selus, both for the importāt reasons before specified, and also because it is an intollerable ingratitude against God, that he having made all other things for man, and man for himselfe, those other things do still serue man, & yet man will not serue God. O what vnkindnes is this that God should make all

all creatures ſerue vs, yea and a great many of them to mainetaine our life by their death, and yet we ſhoulde refuſe to ſerue him? This ſhoulde moſt pinch man, & doth the ſpiritual man. And this is the proper difference betweene morall repentance, & Theologicall repentance, that by the former men are grieved that they haue offended againſt honeſty, but by the later that they haue offended againſt piety. This made [a] the bleſſed Apoſtle to cry out againſt the bondage of ſin in this paſſionate manner. *O wretched man that I am, who ſhal deliver me frō this body of death?* He [o] elſe where makes mention of his impriſonmentes, his whippings, his ſtoning, and ſundry other extremities, which he had endured, but none of theſe made him crie when he ſpake of them, only when he comes to ſpeake of his bondage vnder the tyranny of ſinne, then he cannot chuſe but breake out into wofull exclamation. And the ſame affection although not the ſame degree of affection is in all the godly, that abhorre ſinne even as hell it ſelfe [p] as S. *Auguſtine* notably ſaith, *Hee that is affraide of hell fire, is not afraide to ſin but to burne, he*

[a] Rom. 7. v. 24.

[o] 2 Corinth 11 verſ. 23.

[p] Aug. epiſt 144.

is

is afraide to ſin, that hateth ſin it ſelfe as he hateth hell fire. And thus haue I in generall decyphred and diſcovered mãs miſery, I ſay only in general, for to anatomize it in particular, were to roaue in a ſea that hath neither bottome nor ſhoare. It remaineth that we ſhoulde now come to the true remedies thereof, but that I thinke it expedient firſt to ſpeake of the cauſe thereof, ſith the knowledge of the cauſe of any evil brings great light to the cure; and before that againe to ſhewe mans groſſe ignoraunce of the right cauſes of his miſery, and this God willing ſhall be the argument of the next Chapter.

CHAP. 3.

The gentils miſerable ignorance of the true cauſe of mans miſery.

1 WE haue heard in the former chapter, that mans miſerie is ſo ſenſible, that the very heathens haue apprehended it, and much complained thereof, ſpecially of the evils that man ſuffers in this world: for as for the evils which he doth, which are far the greater, and of greater force to make him miſerable, they were but coldly touched therewith; But as cõcer-

cerning the cause, either of the one, or the other kinde of miserie, they were altogither ignorant thereof, & therefore no marvel if they knew not the true remedies either against the one or the other. And surely touching the cause of mans misery their cõceipts & coniectures were so strange, that it is doubtful whether we should more pitty them, or laugh at them.

2 The general cõceipt of the most sufficient among them, much more of the vulgar sort was that the first brãch of mans misery, namely the manifold and grievous evils which he suffereth in this life, grew from this, that Gods providence was confined in the higher parts of the worlde, and descended not nor extended to things below the moone. Of this opinion were manie Philosophers. *Many*, saith [a] S. Augustine, *haue thought, that indeede the high partes of the worlde are governed by Gods providence, but that this low part of the earth and the aire next aboue it, where windes and clowds do rise, are rather tossed to and fro by casuall motions.* In this error was *Aristotle* himselfe, who thought that Gods care for the affaires of the world reached not below the moone,

[a] August. de Genesi ad literam.

as a great many of the chiefeſt ancient fathers report of him, but aboue the reſt [b] S. *Ambroſe*, who moſt excellently confutes that his profane fancie at large, and I cannot here omit one golden ſpeech of his that waie, * *What workman*, ſaith he, *can neglect the care of his worke? who can forſake and abandon that which himſelfe thought meete to make? If it be a wrong to God to rule, was it not a greater wrong in him to make? Sith not to haue made a thing at all is no iniuſtice, but not to care for that which one hath made, is great cruelty.* Thus the moſt iudicious Philoſopher dreamed that God had no care of men nor their affaires, and therefore no marvaile if he in the [c] Poet, ſpeaking popularly cry out, * that *the Gods made tennisbals of men, toſſing them to and fro they cared not how.* Hence then, namely from Gods neglect and contempt of men & their affaires, ſome held that mans ſo miſerable ſtate in this world did proceede.

3 Others thinking this too groſſe, & that ſuch an imputation did much derogate from the wiſedome & goodnes of God, deviſed another ſhift and ſtarting hoale to helpe the matter, to weete that mens ſoules were created long

[b] *Ambroſ. de offic. lib. 1. cap. 15.*

* *Quis operator neglegat operis ſui curam? Quis deſerat aut deſtituat quod ipſe condendi putauit? Si iniuria eſt regere, non ne eſt maior iniuria feciſſe? Cum aliquid non feciſſe nulla ſit iniuſtitia non curare autem quod feceris ſumma eſt inclementia.*

[c] *Plaut. cap. In prologo.*

* *Enimuero Dij nos quaſi pilas homines habent.*

long before their bodies, and lived in heaven, but committing some great offence there, were condemned to be ioined vnto bodies here on earth, & so to endure those infinite miseries wherevnto mans life is subiect, by way of penãce for the faults they had done in heaven. And this being first forged by heathens, seemed so probable, and was so plausible, that afterwards many great persons in the very Church also greatly liked it, and set it abroach. Touching the Gentils [d] *Tully* himselfe professed his approbation of this opinion, namely that we were borne into this wretched worlde for some fowle matters cõmitted before in a former world to suffer punishmẽt here for the same. Who also cõpares mans case herein to that of those, which fel into the hãds of the theeues of Tuscany mẽtioned by *Aristotle*, who were dealt with after this lamentable manner. The one halfe of them were left aliue, the other halfe murthered, then the liuing were bound backe to backe to the dead, and so rotted with them; and that euen so our soules were coupled with our bodies, as the liuing with the dead for the greater

[d] Ciceto in Hortensio apud August contra Iulian. lib. 4. cap 12. & 15.

tor-

torment. And as for Diuines in the Church, that they alſo applauded to this inuention and vaine imagination, appeareth by the teſtimonie of S. *Ierom*, who warneth a religious woman of his time to take heede of the Origeniſts who vſed to buzze into the ears of the ſimpler, that very reaſon cõſtrained them to beleeue, that mens ſouls had liued in heauen firſt, and that for ſome old faults committed there, they were puniſhed here, & adiudged to be put into bodies as into priſons, and to doe penance in this vale of teares. And the reaſon that conſtrained them to bee of this minde, was forſooth, that yong children many times were borne deformed and monſtrous, were ſubiect to ſickneſſe, and greeuous pangs, & oftentimes were puniſhed with death it ſelfe before they had actually offended, which could not ſtãd with Gods iuſtice, vnleſſe they had ſinned before their comming into the world. The vanitie of which imagination ſhall, God willing, appeare hereafter. Thus they feeling this part of mans miſerie and not knowing the cauſe thereof, runne into many ſottiſh errors as S.

[e] Hieronim. epiſt. 8 ad Demetriad.

[f] Auguſt. vbi ſupra hac ſect lit. margin. d.

Au-

Auguſtine ſaith of *Tullie*, *Hee ſawe the thing, but knewe not the cauſe of it.*

4 And as for the cauſe of the other and greater evill, namely ſinne, the generall opinion and conceit was, that it proceeded only, either from il education, or at the leaſt from mans bad husbanding of his owne free will which was equally [illegible]inable to good or euill. Which if they had vnderſtood of the firſt man Adam when he fell, had beene true and ſound: but of this they neuer dreamed. They thought that man conſidered in the ſtate of corrupt nature, or as hee is now of himſelfe, was without ſinne by birth, and had equall power to do good or euill, to be vertuous or vitious, and as I ſaid, that it was only bad education and imitation of the bad, or bad imploiment of his freewill & naturall faculties of his ſoule, that made him naught; in which error wee finde the very beſt and wiſeſt to haue been. g The Stoicks, the beſt of all Philoſophers for moralitie, were ſo blinded herein, that they thought euen good and lawfull affections to be meerely of ill cuſtome, not of nature, much more that corrupt and evill

g Cic. Acad. quæſt lib. 1. & Tuſculan. lib. 4.

uill affections were ſo. And [h] *Seneca* brings in nature complaining of her children as degenerate, and telling them that ſhe brought thē forth without paſſions, and evill deſires & luſts, without feares, without ſuperſtition, without trechery, & the like; & [i] in another place makes this the only cauſe that we are naught, becauſe wee will not vſe the ſtrēgth which nature hath giuē vs to ſhake of our vices, which is abūdātly ſufficiēt to do it. *Not to be willing ſaith he, is the cauſe hereof: but not to be able is made the pretence and colour.* Wee ſhall haue occaſion * hereafter to ſpeake more of this blindnes & madnes of the Gentils touching the cauſe of this part of mans miſery, namelie ſinne, when wee ſhall come to handle the remedies which they preſcribed for the ſame. And as for the falſhoode thereof it ſhall bee ſhewed * in place convenient.

[h] Seneca epiſt. 22.

[i] Seneca epiſt. 116.

* Chap. 5. Sect. 8.

* Chap. 6. Sect. 4.

CHAP. 4.

That as the Gentils knewe not the true cauſe of mās miſery, ſo neither did they know the vtmoſt height of it.

As

1 AS we haue ſeene in the former chapter that the blinde heathēs knew not the cauſe of mans miſery, ſo it reſteth to be here declared that they knew not the true meaſure and greatnes therof, nay were meerely ignorant of many principall branches of it.

2 One ſpeciall point of our miſerie is, that by ſin we incurre the diſpleaſure of God, and become liable to his wrath and vengeance, who by nature is an adverſary to all ſinne and ſinners, as hath beene* before ſhewed at large. But this the heathens apprehended not. For not only [a] the profane Poet imagined, that God did wincke at mens ſins, yea allow them, nay laugh at them, but alſo the chiefe Philoſophers thought & taught that God was not offended with any thing that men did, muchleſſe would puniſh it. [b] *Seneca* the moſt morall of them, and the wonder of wit tels vs, *that no man knowes God, and that many thinke ill of him, and that without any danger*. In [c] another place hee thinkes hee hath ſpoken wiſely, when he ſpeakes moſt beaſtly, ſaying that one principall point for the attainement of perfect hap-

* Chap. 3. ſect. 1.

a Ouid. Amor lib. 3. eleg. 3. & de arte amandi lib. 1.

b Sen. ep. 31

c Idem de beneficiis lib. 7. c. 1.

happineſſe is, to ſhake of all feare of God and man, and to reſolue that we are not to feare much from man, but frō God nothing at all. [d] In another, that *there are ſome that haue neither will nor power to hurt, as the Gods, whoſe nature is wholy milde and gentle, and who are of power only to relieue and cheriſh, but not to annoy or afflict.* And [e] another famous both for his learning and diligence, yea for his vertue too, ſo far as heathniſh blindnes would permit, makes it flat ſuperſtition, to thinke that God would hurt any, being ſuperlatiuelie good, yea goodnes it ſelfe: both being childiſhlie deceiued in this, that they thought, that for God to puniſh anie for their wickednes, and to do harme were all one, * whereas it is a maine branch of his goodnes to hate evil, & take vengeance on evill doers. Without the which no earthly Prince deſerues the name, nor can mainetaine the reputation of good.

[d] Idem de ira l. 2, c. 27.

[e] Plutarch, tract. de ſuperſtit.

* See Tertul cont. Marcion lib 2. c. 14. & Lactant. de ira Dei cap. 17.

3 Secondlie they bewraye moſt groſſe ignorance touching mans miſerie in this, that they thinke it is all ended by death: whereas the far greater and more grievous parte thereof followeth after death, as we haue hard

* be-

*before. Yet heerein the moſt renowned of them haue ſhamefully erred,& drawne others into error. [f]*Tully* in a large diſcourſe takes it for grãted, that after death men either ſhall be happy,or elſe not be at all. [g]*Seneca* peremptorily avoucheth, that *all things are ended by death, yea death it ſelfe.* Which ſpeech of his [h] *Tertullian* both iuſtly reproues,and pithily confutes. And in [i] an other place the ſame *Seneca* more diſtinctly affirmeth that *thoſe things that make hell ſo terrible vnto vs,are but a meere fable,that no darknes,no priſon, no lake of fire are appointed for anie after death,that there ſhall be none arraigned,no iudge to condemne, that thoſe that deviſed theſe things haue but frighted vs with ſcarre-crowes, that death is the diſſolution and end of all griefes, beyond which our evils do not reach.* The ſame in effect is delivered by [k] *Epictetus*, otherwiſe almoſt more than an humane author. But moſt blindly and profanely of all others writes [l] *Pliny* hereof, although in moſt elegant wordes and plauſible language. The ſumme whereof is this, that *all men are in the ſame caſe after their laſt day, as they were before their firſt day, and that there is no more feeling either in the*

* Chap 2. ſect 4.

f Cicero. Tuſculan. quæſt lib. 1.

g Seneca de rem edijs fortuitorum

b Tertul. de reſurrect, carnis cap. 1,& de anima cap. 42.

i Sen. conſolat. ad Marciam. c. 19.

k Epictet. diſſertat. lib 3. cap. 13

l Plin. hiſt. nat. lib. 7. cap 55.

the body or ſoule after the day of their death than there was before the day of their birth, that they that thinke otherwiſe are fooliſh and abſurd, as if there were any difference betweene the manner of mans breathing, & other creatures, or as if there were not many other creatures of longer continuance than man, of whoſe eternity notwithſtanding no man dreames, that theſe are but childiſh imaginations, and falſe conceipts of mortality that affects immortality, and woulde never haue an end, &c. Thus were the heathens ignorant of the chiefeſt branches of mans paſſiue miſery, namelie Gods vengeance on ſinners, and the full execution thereof after death in the world to come.

CHAP. 5.

That the Gentils being ignorant both of the cauſe and the greatnes of mans miſerie, haue groſſely erred in the true remedies againſt the ſame.

1 NOw the blinde heathens being ſo groſſely ignorãt both of the cauſe, & alſo of the meaſure & greatneſſe of mans miſery, it muſt needs be that they were ignorant of the true re-

remedies for the ſame. The things that make mans ſtate ſo miſerable, as hath * formerly beene ſaid, are principally two, the euills wee ſuffer, and the euils which we doe, with the former whereof carnall and naturall mē are moſt moued, although they ſhould be moſt moued with the latter, * as hath beene ſhewed. Touching the euils which we ſuffer, as ſickneſſe, famine, peſtilence, warre, poverty, baniſhment, impriſonment, torments at our enimies pleaſure, vnhappy matches, and the like both innumerable and intolerable croſſes, and laſt of all death it ſelfe which although to naturall men it hath ſeemed the ende of all euills, yet withall they haue taken it for the higheſt euill, the remedies which they by their beſt meditation and ſtudy could deuiſe againſt them, are very poore, yea miſerable, and therefore vnfit to relieue miſery.

* Chap. 2. ſect. 1.

* Chap. 3. Sect. 6.

2 For let vs heare what they can ſay touching theſe things that ſo much trouble & vex vs in this world. Indeed mē haue ſtrained their ſpirits to the higheſt, & wonderouſly laboured to fortifie their mindes againſt al occurrents of that nature, but with

poore and pitifull ſucceſſe. For if we reade thoſe which with moſt particularity haue handled this argument, as two ſpecially haue done [a] the one ancient, [b] the other of later times, wee ſhall ſee they feed vs with words and winde, and giue vs only verball comforts againſt reall euills. I muſt forbeare the particulars, and inſiſt only in thoſe generall remedies wherein all agree. The firſt was deviſed by the founder of the Stoicall profeſſion Zeno, and carries a goodly ſhewe of ſecuring vs that way. [c] His beſt munition againſt this branch of humane miſery was that nothing could make a man miſerable but euill, that onely vice is evill, and therefore that onely vice could make a mã miſerable; that poverty, ſickneſſe, baniſhment, impriſonment, cold, hunger, famine, whipping, racking, cruell kindes of death, were no vices, and therefore no euills; no euills, and therefore could not make vs miſerable. And [d] *Seneca* ſtraines the point yet farther telling vs, that a wiſe and vertuous man cannot be wronged by any. But alas, what poore and cold comforts are theſe? What, is ſickneſſe, impriſon-

[a] Senec. de remediis fortuit.
[b] Petrarch. de remed. vtriuſque fortunæ.
[c] Cic. Tuſc. quæſt. lib. 2.
[d] Senec. de conſtant. ſapient. ſiue de tranquil. vitæ lib. 2.

ſonment, famine, whipping, racking, hanging, burning, and other like, or greater torments the leſſe or eaſier, becauſe I am told they are no euills? What fond cavillation and ſophiſticall deluſiō is this, that becauſe theſe be not euills of fault, therefore they be not euills of paine, or no euills at all. [c] A heathen author himſelfe iuſtly laughs at this vanity, and pithily confutes it. *The Stoics,* ſaith he, *conclude by certaine vaine cauillations, that paine or griefe is no euill, as though the word [euill] did trouble vs not the thing. Why doſt thou mocke me ô Zeno, for when thou denieſt that which is ſo terrible to me to be an euill, thou doſt but couſen me, and I would gladly know of thee, why that which ſeemes to mee moſt miſerable, ſhould not bee euill. Thou ſaieſt that nothing is euil, but that which is naught and diſhoneſt. In ſo ſaying thou doſt but returne to thy olde fooleries: for by all this thou doſt not take away the things that torment me. I knowe well enough that paine is not wickedneſſe. Neuer tell me what I know well enough already, proue to me that there is no oddes in the matter, whether I bee in paine or not in paine.* And here it is worthy of obſeruation, that when theſe Gallants that thus in wordes braued

[c] Cicer. quæ ſupra hac ſect. lit. margin. c.

all ovtward paine and griefe incident to the body, came to practice & action, they recanted theſe brags, which they had vttered in their idle ſpeculations. So *Tullie* himſelfe who much inclined to this paradox of the *Stoics*, and laboured to fortifie his ſpirit thereby againſt theſe euills of paine, when it came to triall, miſerably diſcouered his weakneſſe, & that in the leaſt and lighteſt of theſe externall croſſes, namely baniſhment. [f] For he ſo baſely behaued himſelfe therein, that one *Philiſcus* of his old acquaintance ſharply reproued him for the ſame: and ſpecially becauſe himſelfe had ſpoken and written ſo ſtoutly in contempt of all ſuch caſuall grieuances, & giuen very good counſel to others. Whoſe poore excuſe of ſuch his weakneſſe was, that it was one thing to adviſe others, and another to comfort our ſelues when the caſe was our owne. But moſt memorable to this purpoſe is the behauiour of [g] *Heracleotes Dionyſius Zenoes* own ſcholler, by whome hauing beene taught this ſtout contempt of paine, as being no euill, afterwards hauing a bitter and eytreame fit of the ſtone, hee re-

[f] Dio Caſſius hiſt. Romans, lib. 38.

[g] Cic. Tuſc. quæſt. lib. 2.

recanted his error, and cried out that all which his maſter had maintained touching that point was falſe, & that he now found and felt the contrary, namely that paine was an euill.

3 A ſecond ſuppoſed remedy againſt theſe evils of pain both taught and practiſed by carnall men is voluntarie death, or ſelfe murther, whereby men at their pleaſure might free theſelues from all theſe euills of paine. Herevpon [h] he cries out in the Tragedy, that *death is to be found euery where, and that God in this hath prouided wonderous well for man kinde:* that, *whereas any man may take our life from vs, none can take death from vs*, meaning that none can let vs from dying, hauing power to kill our ſelues whē we pleaſe. And leaſt we ſhould thinke this to bee but a Poeticall fiction whereby men are made to ſpeake what the Poet pleaſeth, let vs heare the wiſeſt and worthieſt of the Gentiles ſpeaking in good earneſt of this matter. [i] *Quintilian* affirmes that *no man is long in paine or ſorrow vnleſſe it bee through his owne fault*, meaning that by killing himſelfe he may be rid of it when he pleaſeth. Yea euen *Seneca* himſelfe approues

[h] Oedipus apud Senec. Thebid act. 1. Scen. 1.

[i] Quintil. inſtit. orat. lib. 6. in proœmio.

of this ſelfe-murther or killing our ſelues to ende all paine. Are we in diſtreſſe and miſerie? *Why*, [k] ſaith hee, *there are many and ſhort and eaſie waies to free our ſelues. Let vs giue thankes to God, that no man can bee compelled to liue whether he will or no.* And [l] againe, *If thou wilt follow my counſell, ſo prepare thy ſelfe, that thou maiſt entertaine death, nay if need be, that thou maieſt ſend for it. For it makes no matter whether death come to vs, or wee goe to death.* Yea [m] hee mockes and derides thoſe that made any ſcruple thereof. And [n] in another place, ſaith he, *Which way ſoeuer thou looke ſt, there is an ende of all euills to bee found. Doſt thou ſee an high and ſteepe place, by falling down from it, thou ſhalt fall into liberty; ſeeſt thou ſuch a ſea, ſuch a riuer, or ſuch a pitte, liberty lies in the bottom of them, if thou haue the hart to caſt thy ſelfe into them. Doſt thou ſee a tree whereon others haue beene hanged, there hanges liberty, if thou wilt hang thy ſelfe. Doſt thou ſee thy owne neck, throate, heart, &c. they are all places of eſcape to fly away from bondage. Are theſe too hard & painfull meanes to get out, and wouldſt thou yet knowe the way to liberty? Euery vaine in thy body is a way to it.* [o] Againe he tels vs, that if ſickneſſe bee incurable, and

[k] Sen. ep. 12

[l] Idem ep. 70.

[m] Seneca epiſt. 71.

[n] Idem de ira lib. 3. c. 15

[o] Seneca epiſt. 82.

diſ-

disable the soule to execute her proper actions, shee may as well goe out of such a body at her pleasure, as a mã may out of a rotten and ruinous tenement, or dwelling house. So [p] *Epictetus* himselfe the wonder of humane both wisedome and piety, saies that as they are fooles, who whẽ they haue sufficiently refreshed themselus at a feast, yet will sit longer, yea euen vntill they loath their meate, and are ready to vomitte, so they are fooles, that hauing had their fill of this present life, yet will liue longer. And in [q] another place, *Euen as*, quoth hee, *boyes when they are wearie of any play or sport vse to say, I will play no longer: so men when they are wearie of liuing, must say, I will liue no longer.* And therfore in [r] another place hee laughes at their simplicity that complaine of pouerty & want, *What fooles*, saith hee, *are they that when they haue filled their bellies to day, sit weeping and pensiue bethinking what they shall eate to morrow. Base slaue if thou haue meate, thou hast it: if thou hast it not, thou maiest be packing out of the world, the dore is open.* So [s] *Seneca* highly commends that speech of *Epicurus*, that *indeed it was a miserie to liue in necessity, but that*

p Epict. dissertat. lib. 2. cap. 16.

q Epict. lib. 1. dissert. c. 24.

r Idem lib. 1. cap. seu disserat. 9.

s Sentep. 120.

there was no neceſſity for a man to liue in neceſſitie. Meaning that every man by killing himſelfe might free himſelfe from it. Yea which is ſtrange [t] *Plato* himſelfe, that approached ſo neere to Chriſtian truth in many points, although he appoint ſome publike infamy in the maner of burial for thoſe that kill themſelues, yet it is with diuers exceptions, and amongſt others this is one, *if a man ſo doe by meanes of poverty and want.* And to cõclude [u] *Plinie* would haue vs beleeue, that *our mother the earth hauing pitty vpon vs, doth bring forth poyſõs*, that we may diſpatch our ſelues out of this wretched world when there ſhall be due occaſiõ. And this was practiſed by thoſe that were counted very worthy men, [x] as by *Cato* when *Pompey* whoſe part hee had taken was ouerthrowne by *Cæſar*, killing himſelfe, as it was conceiued, principally becauſe he would not be beholding to *Cæſar* for his life, or at leaſt would not be put to death at his pleaſure. [y] Likewiſe by *Pomponius Atticus*, who being impatient of a cruell diſeaſe that tooke him in his olde age, willingly famiſhed himſelfe to death, and coulde not bee diſſuaded from

[t] Plato de legibus. l. 9.

[u] Plin nat. hiſt. lib. 2. cap. 63.

[x] Plutarch. in vita Catonis. Dio Caſſius hiſt. Roman. lib. 43.

[y] Cornel. Nepos in vita Titi Pomponii Attici.

from so doing by the prayers and teares of his nearest and dearest allies and friends. But particulars of this nature are infinite, & therefore let these suffise.

4 Now howe poore a remedie this is for a man to kill himselfe when hee is in misery, may sufficiently appeare by that which hath * already beene spoken touching the wofull state of man after this life dying out of Gods favour, as they that thus make away themselues needs must. So that this is not to avoide miserie, but to change miserie, yea to change the lesser miseries for the greater, and as wee vse to speak to leap out of the fryingpan into the fire. Yea the Gentils themselues saw at last the vanity and absurdity of this remedy, deriding those that because they would not be put to death by others, put themselues to death. [z] *Seneca*, who as we haue seene so much favoured this profane conceipt, yet in some places forgetting himselfe, truely saies, that *it is follie for a man to die for feare of death*: and [a] an other saies it is madnesse, * *I pray thee*, saith he, *is not this madnes to die least thou shouldst die?* Others haue seene the vn-

* Ch. Se[illegible]

z Sen. ep. 71.

a Martial. epigr. lib. 22. epigram 80.

* Hic, rogo, nõ furor est, ne mori are mori?

[b] Cicero de senect. & in somnio Scipionis.

lawfulnes hereof, namely [b] that this is *to forsake the standing wherein God our Generall hath placed vs, and to refuse & shun the office which God hath assigned vs in this world:* [c] others, obserue the baseneſſe of it, *that it is a token of a coward, and not of a valiant man, sith valure consists in a patient enduring of al extremities.* And therfore [d] the very profane Poet scoffes at *Cato* for killing himselfe, of whom wee haue heard before, truely affirming, that *it is an easie matter to cõtẽne death in our misery, & that he is the valiant mã that cã patiẽtly beare miserie.* Yea [e] some haue gone farther, and seene the danger hereof also, namely that it is punished in the life to come, placing those that haue offended that way in hell, & that in such torments, as they wish themselues backe againe, & vpon that cõdition would be content to endure al the miseries incident to this life. Lo the poore remedies that nature can teach vs against this first kinde of evils, namely the evils which we suffer.

[c] Arist. Eth. lib. 3. cap. 7.

[d] Martial. epigram.

[e] Virgil. Æn. lib. 6.

5 Nowe touching the evils which we doe which as hath beene shewed, we should holde the greatest, as naturall men haue lesse knowne and felt

them

them than the former, ſo haue they beene leſſe either carefull or able to finde out any ſound and effectuall remedies againſt them, nay I may boldly ſpeake it, that as they giue vs fooliſh Phyſicke againſt the former, ſo they giue vs ranck poiſon againſt the later. And as it fals out in bodily diſeaſes, that if the Phiſitian miſtake the cauſes of them they apply medicines cleane contrary, and ſuch as exaſperate the evill not aſſwage it; ſo it fareth with the maladies of the minde, if they that profeſſe skill to cure them erre in the originall ground of them, in ſteed of healing them they poyſon them and make them far worſe.

6 The guilt of ſinne which al men carry in their boſome tels them that ſinne needes ſome purgation and expiation, or elſe they muſt incurre the indignation and vengeance of God. But when it comes to particulars, what the true meanes of delivering vs from the danger of ſin ſhould bee, here the wit of man is a ground and vtterly amazed and confounded, and the beſt remedies it can deviſe in this caſe are either fooliſh as wee haue ſeene they were againſt the firſt kind

of

of evils, namely of paine, or els impi-
ous and wicked.

f See Natal. Comes Mythiol li 1. c. 11. 12.

7 f Some thought that ſinne was blotted out & Gods wrath appeaſed by offering of flowers, franckincenſe, and other ſweete perfumes, but ſuppoſe that every meane perſon coulde be as liberal that way as *Alexander* the great, g who vſed to ſacrifice with ſo much franckincenſe at a time, that *Leonidas* his ſteward reproved him for it, telling him that hee muſt firſt conquer the country where franckincenſe grew, before he waſted it ſo prodigally, ſuppoſe, I ſay, every man could bee ſo coſtly in that reſpect: yet who that is well adviſed, can dreame, that the ſweet ſmell of herbes & perfumes can take away the filthy ſtincke of ſinne? Others thought by certaine waſhings with peculiar & hallowed waters, the filth of ſin was waſht away, as if that which made the skin cleane, made the heart alſo cleane, and that purifie the minde which never came neere the minde. Others truely iudging theſe cures to bee light, and ſuperficiall, thought it muſt be death and bloud at leaſt that muſt do away ſinne, vſually killed beaſts of all ſorts in great abun-

g Plutarch. Apopht. Regum, & Imperat.

dance

dance, and sacrificed them to appease Gods anger, and make satisfaction for their transgressions. But heare againe reason awaked will tell vs, that if all men could bee as bountifull as *Iulian* the Roman Emperour vsually was,[b] of whom the iest went, that if hee had returned with victory in his last action against the *Parthians*, the very kinde and race of buls, oxen, & kyne would haue beene extinguished by meanes of his monstrous excesse in sacrificing of beasts, if, I say, everie man could and should be at such cost that way: yet what strange blindnesse were it to thinke that the bloud of beasts could purge the sinnes of men, or that man should commit the fault, and beasts shoulde beare the punishment of it?

[b] Ammian. Marcellin. Lib. 25.

8 But the remedies which the natural man deuised against this second branch of our misery namely sinne, were not only foolish, but also wicked & pernicious. For first, some looking further into the matter, and considering that it was no reason, that man should offende, and beasts shoulde be punished, & die for his offences, perceived that in all equity man must be pu-

[i] See Natal. Comes Mythol. l. 1. c. 8.

punished for the faults of man. [i] And therefore most nations vsed to sacrifice certaine men at certaine times of the yeare to make an atonement for the sinnes of all the rest. So [k] the *Carthaginians* sacrificed their own childrē to *Saturne*, being present thereat, and looking on, and such as had no children of their owne, bought the children of the poorer sort, as if they had beene lambs, or goates, and the order was, that the very mothers of them must be present at the sacrifice without making any shewe of sorrow or compassion at the sight, and if they did, they forfaited the price of them, and yet their children were sacrificed never the lesse. The wickednes where of is so palpable, that [l] some of the heathenish idolatours thēselues perceived it, and cryed out against it, yea [m] some were so moved therwith, that they disputed the point whether Atheisme were not farre better, thā superstition, and much inclined to the affirmatiue part. [n] Others herevpon directly became Atheists crying out that religion was the cause of all impiety. And which is yet more strange, the Gentils were so blinde in this point

[k] Plutarch. tract. de superstit.

[l] Silius Italicus lib 4. Lucret. lib 1.

[m] Plutarch. quo supra.

[n] Lucret. quo supra.

point, that some of them, [o] as the *Leucades*, yearly made choise of some notorious malefactour, and sacrifized him for the whole, as though his death could expiate the sins of others, who had deserved many deathes for his owne sinnes: whereas indeede [p] the death of the best man now in the state of sinne cannot profit an other, sith every man oweth a death for himself. But as hath beene said, this remedy is not only fooliſh & vnprofitable, but also impious & deteſtable, [q] making God more cruell than any man; for what man, although iuſtly angry, would be appeased by ſuch a bloudie & barbarous meanes? How were they blinded that thought one ſinne was a remedie for an other, & that ſo hainous a ſinne as mutther; that they purged ſinne, when they added ſin to ſinne, that they appeaſed Gods wrath when they moſt grievouſly kindled it.

[o] Strabo. l. 10

[p] Bernard. ad Milites templi. c. 4

[q] Aug. de civit Dei l. 6 cap. 12.

9 Secondly for cure of this ſo great an evill, namely ſinne, they ſent vs to a ſuppoſed power in our ſelues, whereby we are able, if we pleaſe, to ſhake of all ſinne, yea vtterly to conquer the leaſt evill motions and affe-

ctions

ctions of the minde as we haue heard * before, and so insteed of healing sin thrust vs into one of the greatest sins in the world, namely pride & selfe liking. Hence came that saying that went for a principle amōg thé, [r] that *every man was the forger of his owne fortune*, that is, had power to frame and shape his owne state and condition, & to make himselfe good or bad, happy or miserable. So [s] one flatters a great man, *The Gods grant thee long life, for as for other things thou wilt giue them to thy selfe*; and [t] another flatters himselfe to the same effect, saying, *It is enough that I pray to Iupiter for long life and riches, for as for a good minde and vertue, I will giue that to my selfe.* Neither are we to thinke that these were only Poeticall florishes, sith the best Philosophers in their most serious discourses and meditations affirme & maintaine as much or rather more sometimes. [u] *Aristotle* layeth this for a groūd, that *both vertue and vice are in our power, or else wee were neither to bee praised for well doing, nor dispraised for ill doing*: & [x] *Cicero*, most profanely avoucheth, *that wee truly and iustly glory of our vertue, which we would never doe, if it were the gift of God,*

*Chapt. . Sect. 4.

r Vnusquisque fortunę suæ faber.

s Ovid. de Ponto eleg 1. ad Germanicum.

t Horat. ep. 18. lib. 1.

u Arist. Eth.

x Cic. de natura Deorū lib. 3.

and

and not a thing of our owne. And [y] *Seneca* is angry with those that trouble the Gods with their praiers that they might be happy saying withall, *make thy selfe happy*, as if he had saide, It is a matter in thine own power, what needest thou bee beholden to God for it? Nay [z] hee goeth farther and tels vs, that *in some respect, man hath the advantage of God himselfe; sith God is happie by the benefite of nature, but that man is happy by his owne good husbanding of his minde*, being indifferently liable to felicitie or misery: that is, God is happy of necessity, but a wise and vertuous man by election and choise, for as much as whereas he might be either miserable or happy, he by his free choise & wise managing of his will makes himselfe happy. To conclude [a] he affirmes that one principall step and degree vnto happinesse is *for a man to admire himselfe, that is, to doate vpon his owne excellencie.*

[y] Sen. ep. 31

[z] Idem epist 54.

[a] Senec. de vita beata. c. 8.

10 But alas what poore comfort is there in all this. For first, so far of is it, that mā hath any such power to shake of sinne, as hee is of himselfe in irremediable bōdage vnto it, as hath [b] already beene declared, neither is hee naught

[b] Chap. 2. Sect. 8.

naught by ill education, or cuſtome, but by birth, or rather before his birth[b], as ſhall God willing appeare [c] hereafter: ſo that to bid a man not to ſinne, is to bid him not to eate whē he is hungry, not to drinke when hee is thirſty, not to ſleepe when hee is drowſie, and overwatched, or rather indeed, to bid him not be hungry, not to be thirſty, not to be ſleepy or drowſie, yea it is al one, as to bid water not to moiſten, fire not to heate, the ſea not to ebbe or flow, the ſunne not to moue, ſith he can no more of himſelfe forbeare to ſinne, thā thoſe creatures can ſuſpend ſuch their naturall actiōs and motions.

[b] Chapt 6. §. &. 4.

11 Yea not only is this remedy alſo vaine, but here vnder colour and ſhew of remedy, is there moſt deadlie poiſon miniſtred vnto vs. Being deadlie ſicke we are made beleeue wee are hoale, being by nature [d] as the Apoſtle tels vs the children of wrath, and [e] as the kingly Prophet ſaith, formed and conceived in ſinne, we are tolde, that we may chuſe whether we wil be guilty of ſin or no, aud that ſin comes only of ill cuſtome; being moſt miſerable bond-ſlaues, wee are borne in hand

[d] Ephel. 2. verſ. 3.
[e] Pſalme 51. verſ. 7.

hand that we are free men, or might be free men if wee woulde our ſelues, the falſhood whereof hath been ſhewed before; having iuſt occaſion to hang downe our heads wee are counſelled to beare them aloft, & to looke bigge, and whereas we ſhould be aſhamed of our ſelues, & loath our ſelues, we are taught to admire our ſelues & doate vpon our ſelues, which is the very high way to make vs incapable of mercy and favor. For as [f] *S. Auguſtine* well ſaith, *What can be more vnworthy of mercy than prowde miſery?* And indeed he makes himſelfe vnworthy of pitty, that ſtands vpon high & prowd tearmes, when nothing can releeue him, but pitty. *The diſſembling of miſery,* ſaith [g] *Bernard, ſhuts out mercie: & they ſhall never be accepted as worthy, that preſume they are worthy.* Many in regard of this life haue periſhed without mercy, becauſe in their ſtoutneſſe they would not be beholden vnto mercie. It were eaſie to giue inſtances hereof both in ancient and later times, but generality herein is ſufficient. It muſt be humiliation and ſubmiſſion, that muſt procure offendours favour; not preſumption or peremptory ſtanding

[f] Auguſt. de libero Arbitrio lib. 3

[g] Bernard. term quodã

vp-

vpon their iuſtificatiõ in a bad cauſe. To counſell the malefactour to plead his innocency when his capitall offence is notorious and manifeſt, what is it elſe, but to helpe him the ſooner to the gallowes? whereas perhaps by confeſſing himſelfe guilty, and ſuing for a pardon in time, hee might haue beene acquitted. And thus we haue ſeene that all the remedies which naturall reaſon hath beene able to deviſe againſt our miſery, that is, againſt the evils which we ſuffer, or the evils which we doe, againſt our paines and puniſhments, or againſt our ſinnes which are the cauſe therof, are either vaine and ridiculous, or impious and pernicious.

CHAP. 6.

That true religion revealed vnto vs by Gods worde only diſcovereth vnto vs the cauſe of our miſery.

1 HOw ignorant the naturall man is touching the cauſe of his miſery, hath ſufficiently appeared by things already ſpoken. It remaineth that wee nowe ſhewe the true cauſe there-

thereof, which only [a] Gods word notifies vnto vs: and that is, that our first parents *Adam* and *Eue* beeing created by God and placed in Paradise in a most happy and pleasant state of life, only restrained from tasting of the fruit of one only tree, to weete the tree of the knowledge of good and evill, as a triall of their subiection and loyalty, by the Divels suggestion Gods deadly enemy & theirs, presumed to eate thereof, and so lost the loue, and favour of God, and incurred his displeasure and indignation, and consequently became subiect to all misery & calamity not only in this life, but also in the life to come.

[a] Genes. c. 3.

2 It may seeme that this offence was not so hainous nor deserved such severe punishment. But we must consider that many and grievous iniquities yea abominations lurked in this fact. For first of all, God having expresly told thē that whensoever they shoulde taste of this forbidden fruite they should die the death, that is, they should surely die, they harkening to the serpent telling them the cōtrary, make God a lyer, yea take the Devils word before his. Nowe how great a wic-

wickednes this was, the ſimpleſt may eaſily perceiue. Secondly here was great ingratitude and vnthankfulnes. The Devill tels them that God had dealt craftily with them in telling thē there was ſuch daunger in eating of that fruit, whereas indeed it had that vertue to make them equall to himſelfe, and therefore in pollicie he forbade them to taſte of it. Which neceſſarily argues that they were malecontent with their preſent eſtate, as if God had dealt niggardly with them, and had not beſtowed ſo much vpon them as hee might haue done, and ſo in effect, that the Devill would by his councell and adviſe doe more for thē then God had done or woulde doe. Thirdly & principally, here was high treaſon againſt the moſt high, accompanied with deteſtable blaſphemy. For they eating of the forbiddē fruit, becauſe as the Devill informed them thereby they ſhould be equal to God, manifeſtly ſhewed that they diſdained to be Gods vnderlings, and to holde a happines from him by inferiority & dependancie, and would be happy abſolutely, and of themſelues without being any way beholding to God for

the

the ſame. Now when the ſubiect denieth homage and fealty to the Soueraigne, the Creature to the Creator, man to God, what can it bee but high treaſon, yea higheſt treaſon as committed againſt the higheſt? Beſides it could bee no leſſe, than abhominable blaſphemy, that a mortal man ſhould ſo much as admit a thought to make himſelfe equall to the immortal God, much more to deſire it, yea to attempt it.

3 And yet further this doth not a little aggrauat their ſin, that they thé had abſolute power not to ſinne. To expreſſe this point, I had rather vſe Saint Auguſtines wordes then mine owne. *If*, ſaith [b] he, *any man thinke that Adams condemnation was either to heavy, or vniuſt: ſurely he knowes not howe to weigh the matter, namely howe great the iniquity of ſinning was, when there was ſo great eaſines not to ſin.* And a little after, *Where there is great puniſhment threatned for diſobedience, and the matter commanded by the creatour to be obeyed, ſo eaſie, who can ſufficiently declare how great a wickedneſſe it is not to obey in a matter ſo eaſie, and where there is ſo great power to obey and ſo great danger for not obeying?*

[b] Auguſt. de ciuitat Dei lib. 14. c. 15

4 I omit many other conſiderations which might farther aggravat the greatnes of our firſt parents ſinne. But that which hath beene already ſaide may ſuffice. Only this I thought good not to omit, that it may be replied by ſome, that howe great ſoever their perſonall offence were, yet what reaſon is it that their poſterity ſhoulde beare the ſmart thereof, and that in ſo hard meaſure, as wee ſee and feele by common experience, that they doe? The anſwere is eaſie, that *Adam* had either happineſſe or miſerie in his owne hands, not onely for himſelfe but for all his: and therefore by making himſelfe miſerable willingly, I meane, at leaſt, willingly doing the thing that iuſtly made him miſerable he alſo iuſtly drew miſerie vppon all his. Wee ſee that euen humane iuſtice puniſheth the children for the offenſe of the fathers. Hee that commits treaſon not only dyeth himſelfe for it, but brings miſery vpon all his children, who by his offenſe looſe all their goods and lands that otherwiſe ſhould haue deſcended vnto them, as alſo if the parties ſo offending be of ſuch quality and ranke, their nobility and

and advantages of birth and parentage. Againe, we commonly kill the yong foxes, wolues, and such like rauenous & noisome beasts as the old, although as yet they haue done no actuall harme, because we knowe they are of the same nature, that the olde are, and lacke not malice but time to hurt and destroy. Much more therefore may God, that more hates malignity of nature in man, than man doth in beastes, manifest his wrath against man kinde euen in their infancy, knowing that the roote and seede of all euill lurckes in them from the wombe, yea in the wombe, and that the poison of sinne and wickednesse is euen incorporated into their essence. And this is the cause of all those miseries and extremities which many times we see yong children to endure. The ignorance of which point drewe the Gentiles out of the Church, and hereticks in the Church into that ridiculous errour * before specified, that mens soules had committed some foule fault in heauen for the which they were sent into bodies here on earth to doe penance for the same. Now man hauing thus willing-

* Chap. 3. Sect. 3.

ly seperated himselfe from God his Creator, and the onely author of his happinesse, it is no maruaile if he became subiect to all kinde of miserie. *This was,* saith [c] S. Augustine, *a peruerse haughtinesse, to forsake that originall cause whereunto only the soule ought to cleaue, & after a sort to become his owne originall,* that is, to leaue God, and goe about to be his owne God, and to be happy without being beholding to God for it. And a little after, *Man by affecting to be more then he was, is now lesse then hee was: and while he made choice to bee sufficient of himselfe, forsook him that only could be sufficient for him.* And [d] St. *Ambrose* brings in God expostulating and reasonning the matter with man after his fall, thus, *Didst thou thinke to bee like vnto vs? therefore sith thou wouldst be what thou wast not, thou hast ceased to bee what thou wast.* And [e] S. *Bernard* very swetly expresseth this point, saith he, *They* (towit our first parents) *which woulde needes be their owne, became not only their owne, but the Deuils also,* that is, the Diuels slaues, held in bondage by him at his pleasure, as [f] the Apostle speaks. This was a wofull alteration, that mā who was the sonne of God, while hee would

[c] Aug. de civit Dei lib. 6 cap. 13.

[d] Ambros. de Elia & jeiuniocap. 4.

[e] Bernard. tractat. de gratia & libero arbit.

[f] 2. Tim. 2. vers. 26.

would be Gods equall, ceaſed not only to be his ſonne, but alſo his ſeruãt and became the ſeruant of ſinne and Sathan. And what a miſerie it is to be in bondage vnto ſinne, yea what an euill ſinne of it ſelfe is, hath * already beene ſufficiently declared.

* Chapt. 2. ſect. 5. &c.

CHAP. 7.

The true remedies which Chriſtian Religion affordeth againſt the firſt kinde of mãs miſerie, that is, the euills of paine.

1. WHat poore and cold comfort naturall men, yea the beſt of naturall men, and as it were the flower of them haue beene able to finde out againſt mans double miſerie, namely the euills of paine, and the evills of fault, that is, the euills which he ſuffereth, and the euills which hee doth, ſufficiẽtly appeareth by things * before ſpoken. Let vs now ſee what better reliefe and remedy true religion yeeldeth vs in that behalfe. As for the euills of fault, that is, ſinne the cauſe of all evills of paine, the remedy that Chriſtianity affordeth vs, is free pardon of our ſinnes and reconcilia-

* Chap. 5. throughout.

tion to God by faith in Ieſus Chriſt. As for the euills of paine, they are of two ſorts: either of temporary paine in this world; or of eternall paine in the world to come. The remedies againſt the former, namely temporary paines in this world, are the gtatious change of them vnto many profitable vſes: the remedie againſt the latter, namely eternall paines in the world to come is all one with the remedy againſt the euills of fault, or ſinnes. For the ſame mercy of God which frees vs from ſinne, doth withall free vs from the eternall puniſhment due vnto ſinne, and therefore I will ioine them both in one in the next Chapter. For howſoeuer the ſtrict lawes of order require I ſhould firſt ſpeake of the euills of fault as the cauſe of all euill of paine, and then of the euils of paine that proceed there of, that is, firſt of ſinne; and then of the puniſhments for ſinne: yet, becauſe the euills of paine, that is, puniſhments for ſinne, ſpecially temporary puniſhments, whereof I only intreate here, that is, the miſeries and afflictions of this life are more ſenſible to our nature then the euills of

fault,

fault, that is, than sinnes themselues, as also because they be the lesser euils of the two, howsoeuer more felt, I rather regarding the conveniencie of matter, thé curiosity of methode, will speake of them first.

2 The first consolation then against all worldly miseries, is this, that whereas of themselues they are tokens of Gods wrath & displeasure, and a part of his iustice vpon sinners beginning in this world, and ending in the worlde to come, or rather to speake properly, neuer ending, and are a tast, and as it were fore-runners of hell torments; now cleane cõtrary, vnto all that are in Christ, and by faith in Christ stand reconciled vnto God, whereof by Gods assistance wee shall heare more at large in the next Chapter, they are signes and pledges of his loue and fauour. A strange alteration, that they which before were heralds of defiance, should nowe bee messengers of peace, and proclaimers of amity and loue: yet that the case thus standeth, is manifest by Gods expresse testimonies. *My sonne*, saith *Salomon*, that is God by *Salomon*, *despise not the chastisement of the Lord, nor be wea*

a Prouerb. 3. verse. 11. & 12.

rie of his correction: For the Lord correcteth euery one that he loueth, as a father doth the sonne to whome he wisheth good. And the [b] Apostle repeating it almost word for word, * inferreth out of it by necessarie consequence, that affliction being the badge of all Gods sonnes, therefore they that tasted not of it were bastardes and not sonnes. And so [c] Christ himselfe professeth to the Church of *Laodicea*, that hee dealt thus withall that hee loued, namely that he exercised them with affliction. *As many*, saith he, *as I loue, I rebuke, and chastise.* Thus al afflictions & worldly crosses to the faithful are so many tokens, sent from heauen to earth from God to man, from Christ to the Christian, to assure vs of loue and fauor; & who would not be glad, nay prowd to receiue loue tokens from an earthly king, how much more from the king of heauen?

[b] Heb. 12. vers. 5. & 6.
* Vers. 7. & 8
[c] Apoc. 3. vers. 19.

3 Secondly it is to be considered that these euills of paine are not only comfortable for testification, but also profitable in operation, & bring forth most notable effects in the godly. So saith [d] *Dauid, Before I was afflicted, I went astray: but now doe I keepe thy com-*

[d] Psal. 119. vers. 67. & 71.

commandements. And againe, *It is good for me that I haue beene in trouble, that thereby I might learne thy ſtatutes.* And [e] the holy Apoſtle is bold to ſay, that *God chaſtiſeth vs for our good, that we may be made partakers of his holineſſe: now all chaſtiſment for the preſent ſeemeth not to be ioyous, but greevous; but afterward it bringeth the quiet fruit of righteouſnes to them that are exerciſed thereby.* And [f] S *Paule* goeth yet further, affirming that afflictions to thoſe that are in Chriſt miniſter matter not only of profitte, but alſo of glorie. *Therefore,* ſaith hee, *Wee glory in tribulation, knowing that tribulation bringeth patience, and patience experience and experience hope, and hope maketh not aſhamed.*

e Heb. 12. verſ. 10.

f Rom. 5. v. 3. 4. 5.

4 And hence it is that Divines teach that afflictions to ſpeake properly, vnto the godly are not puniſhments, but ought to bee tearmed by ſome other name. So ſaith [g] S. *Chryſoſtome; we are not puniſhed, but inſtructed: ſo that our affliction is for admonition, not for condemnation; for Phyſicke, not for torment; for correction, not for vexation.* That is in a word, al our tribulations are for inſtruction, not for deſtruction.

g Chryſoſt. in 1. Corint. homil. 28.

5 The very heathés could ſee that

ſome benefit did grow from trouble & miſerie. As firſt, that it was a counter-poyſon againſt the daungers of too much proſperity, as pride, riot, wantonnes, and the like, which haue been the bane of many men. [h] *Amaſis* king of Ægypt deſired that he & his might taſte of adverſity, and vnderſtanding of the incomparable proſperity of *Policrates* Prince of *Samos*, who was ſo luckie in all his affaires, that when of purpoſe he had caſt his ſignet that had in it an Emerald of wondrous value, into the ſea, had it brought to him againe in the belly of a fiſh that ſhortly after was ſerved in at his table, he preſently renounced the amitie and league that had beene long betweene them, ſuſpecting that ſome great miſchiefe would befall him, wherein hee would be loath to ſhare with him: as indeede it fell out; for being craftilie trained into the hands of his enemies he was crucified aliue. Yea [i] the verie Poet obſerved and complained, * that *in his time they were even ſicke with eaſe & proſperity; and more plagued with peace, thã ever they had beene with wars.* And [k] the Philoſopher wittily ſaies of *Hannibal* effeminated by eaſe & delicacie, that

[h] Herod. l. 3.

[i] Iuvenal. Satyr. 6.

* Heu patimur longæ pacis mala, ſæuior armis Luxuria incumbit. &c.

[k] Sen. ep. 52.

hee

he overcame by armes: but was himselfe overcome by vices: [l] who also notes, that this was the spoile of Mœcenas, and not only of him, but generally of very mã whom prosperity brought to a madnes of vanity & luxury. Againe they saw that sometime crosses occasioned encrease of iudgement, and bred an experimentall knowledge which was not a little to be esteemed. So [m] *Chion* gaue harty thankes to the crosse-windes that kept him at Byzãtium against his will: because by this meanes he grew acquainted with Zenophon arriving there during his cõstrained stay, & greatly benefited him selfe by cõference & intercourse with him. And [n] *Themistocles* being banished by his vnkinde country, was wont to say to his followers, *Except we had bin vndone, we had beene vndone.* So much did hee thinke hee had gained by his banishment; because he thereby grew in favour with the king of *Persia*, and was greatly advaunced and enriched by him.

l Idem ep. 19. & 115.

m Chion. in in ep. quadã

n Plutarch. Apopht. Regum & Imperat.

6 How much more thẽ may Christians picke profite out of adversitie, yea such profit as the blinde Gentils never dreamed of? For all that they

gained or poſſibly could gaine by adverſity, was but a civill & morall wiſdome, or reformation of their outward behaviour in this preſent world and in regard of men: But the Chriſtian taketh out farre higher leſſons from adverſity.

7 For firſt hereby they learne cõtempt of the world, which is no ſmall matter. For how daungerous a thing the loue of the worlde is appeares by this that it is incompatible with the loue of God, & cannot ſtand with it. *Know yee not*, ſaith ○ S. *Iames*, *that the friendſhip of the worlde, is enmitie with God? Whoſoever then will be a friend of the world, becommeth the enemie of God.* And ſaith ℙ S. *Iohn*, *See that yee loue not the world, nor the things of the worlde: if anie man loue the world, the loue of the father is not in him.* Thus we ſee that of neceſſitie wee muſt bee out of loue with the world, if we wouldebee in loue with God: enemies with the worlde, or elſe we cannot be friends with God. The contempt of the world then toucheth vs as neerely as our very ſalvation, neither can there bee any ſalvation without it. But now what can ſo well teach vs the cõtempt of the world, as

○ Iam. 4. v. 4.

℘ 1 Ioh. 1. 2. verſ. 15.

experience of the vanities and miseries of the worlde? It is then a speciall token of Gods loue and fauour when he by afflictions and crosses maks the worlde bitter and vnsauory vnto vs, therby to waine vs frō the loue therof. As mothers or nurses when they would weyne sucking children do vse to annoint their teates with wormewoode or some other bitter thing, thereby to make them weary of sucking, and to leaue the sweete for avoyding of the bitter, so God when hee woulde weyne his children from the loue of the worlde, by adversities and crosses maketh it bitter and vnsavory to them, least they should too deepely sucke in the poyson thereof, yea even sucke themselues to death, as carnall men that liue in all prosperity & iolity vsually doe, according to that saying of wise q *Salomon, that the ease of fooles killeth them, and the prosperity of the fooliſh deſtroieth them*; by fools meaning the wicked, whom prosperity makes wanton and fooliſh, depriving them of all spirituall vnderstanding, if they had any, or else keeping them from ever having any. And this as r *Ieremie*, or rather the Lorde by *Ieremy* witnesseth

q Prouerb. 1 verſ. 32.

r Ierem. 48. v. 11.

seth, was the overthrow and ruine of the *Moabits*, because [r] *Moab was quiet even from his youth, and sate vpon the Lees, nor was powred out from vessell into vessel, nor lead into captivity.* Thus a flattering worlde poysoneth, but a frowning world preserueth: à flattering world defileth, a frowning world purifieth: in a word, a flattring world damneth, a frowning worlde saveth. And who woulde not bee content to haue the world his stepmother, so that he may haue God his father? And how necessary it is that the worlde should bee a step-mother vnto vs that wee might not over loue it, appears by that golden speach of [s] an ancient Divine; *Behold*, saith he, *the world is stormie and tempestuous, and yet we loue it, what should wee doe if it were calme? How wouldest thou imbrace and cole a beautifull worlde, that makest so much of a fowle and deformed worlde? howe greedily wouldest thou gather the roses of it, that canst hardely holde thy hands from the thornes of it?* That is, how should we doate vpon the worlde, if it were an indulgent mother; that can scarse forbeare to loue it, beeing a curst stepmother?

[r] Ierem. 48. ver. 11.

[s] Augustine.

8 Besides the miseries of this life doe

do ſerue notably to mortifie our luſts, and concupiſcences. For, as proſperitie is oile to kindle them: ſo adverſity is water to coole and quench thé. Hereby anger is mitigated, luſt abated, pride deiected, and in a worde, all inordinate affections & deſires rectified. Hence it is that affliction in holy ſcripture is often tearmed a fornace, yea a fiery fornace: becauſe it purgeth out our corruptions, and maketh ſeperation betweene the golde and the droſſe of our ſoules, betweene our vices and our vertues. And hence it cómeth, that our very enemies are our ſervants and procure our good, when they ſeeme moſt to hurt & annoy vs. *Wouldeſt thou know how this comes to paſſe,* ſaith [t] *S. Auguſtine? Why they ſo ſerue vs, as files and hammers ſerue gold; as milles ſerue wheate, as ovens ſerue for the baking & making of bread, finally as ſtraw, and chaffe in the fornace ſerveth gold, where the chaffe is conſumed to nothing, but the gold remaineth yea is made better than it was, being purified thereby.* Which reſemblances, if we well marke them, are very proper and excellent. For one would thinke that the file by galling, & the hammer by beating ſhould marre the golde; & yet they

[t] Auguſtin. de tempor. ſermo. 78.

they both better it: one would thinke that the chaffe which nourisheth the fire in the Gold miths fornace should be hurtfull to the gold, as also the mil to the wheate which it grindeth to powder, and the oven to the loaues which it burneth and scorcheth with so violent heate; and yet are all these things brought to their perfection by the things which in shew so much annoy them: gold by the file, hammer, & burning chaffe; wheate by the mill, & loaues by the oven; And so a true Christian is purified and perfected by the things that threatē him destruction, namely by crosses and afflictions.

9 Neither doe the miseries of this life only mortifie our vices, but also either breed, or at least encrease many excellent vertues in vs, as hath in part * already beene touched. And therfore u the blessed Apostle ioineth both these benefits togither, saying that, *while our outward man perisheth, our inward man is renued thereby*: meaning, that as afflictions do weaken and consume our naturall life; so they strengthen & further our spirituall life. And ô happy losse that causeth such gaine, ô happy smart that causeth such ease,

* In this chapt. sect. 3

u 2. Cerinth. 4. v. 11. 16.

yea

yea ô happy death that causeth such a life. Thus we ever come out of affliction better thé we were before. Whereof we haue a notable resemblance, or rather a type and prefiguration in the children of Israels bondage in Ægypt recorded by x *Moses* in his holy historie. God fore-told that they should be slaues in Ægypt for many yeares, and suffer great affliction there: but yet that in the end they should come out of it, and that with advantage, namely with gold, silver, iewels, and far greater substance than they had whé they went thither, as y the event indeede manifestly shewed. Even so it fareth with all true Christians; they must go into Ægypt, and endure bondage there, that is, they must suffer manie troubles and miseries in this life: but they shall come out of them in better case than they were before. But what? doe Gods children come out of their troubles and adversities with more gold, and silver, or with better apparell than they had before, as the Israelites did out of Ægypt? No surely: but yet with far more precious things than golde, or silver, or gorgeous attire, namely with more knowledge,

x Genes. 15 ver 13 & 14.

y Exod. 12. v. 35. 36. &c

with

with more wiſedome, with more patiẽce, with more humility, with more zeale, with more contẽpt of this tranſitory life, and more longing after the life to come, which is eternall. Now what goodly treaſures are theſe, and howe farre more pretious than thoſe which the Iſraelites brought out of Ægypt after their long bondage and manifold grievances there?[z] *Tertulliã* ſaith ſtrangly, *Let the whole world periſh ſo that I may gaine patience*. If hee helde that one vertue of patiẽce worth the buying at ſo high a rate, euẽ with the loſſe of the whole world: how much more ſhould we thinke ſo many other vertues together with it, worth the buying with ſome ſhort & tranſitory adverſities & croſſes of the world?

[z] Tertull. de patientia cap. 7.

10 Laſt of al a true Chriſtiã hath by the benefite of his holy profeſſion this notable comfort againſt the miſeries of this preſent life, that making ſuch religious vſes thereof, as hath beene ſaid, he is acquitted of eternall miſeries of the life to come. So [a] *Abraham* frõ heauen tells the rich glutton in hel, *Remember*, ſaith he, *that thou receiuedſt good things in this life, and Lazarus euill: therefore now is he comforted, &*

[a] Luc. 16. verſ. 25.

thou

thou art tormented. And, ſaith [b] S. *Paule*, *When we are iudged of the Lord, wee are corrected to the ende we ſhould not be damned with the world.* Thus, if God correct vs, the Divell ſhall haue nothing to doe with vs. And how happy would the ſonne thinke himſelfe, that hauing deſerued to bee ſtrangled by the hangman, might ſcape by whipping, and the whipping too referred to his owne father? Thus the euills of paine or the afflictions of this life to a true Chriſtian miniſter many comforts, & yeeld them many benefites, ſo that we ſhould rather deſire them, than be ouermuch affraid of them, or diſmaide with them. Therefore [c] S. *Bernards* meditation is excellent touching this point, that *God is neuer more angry then when hee is not angry*, that is, when hee ſheweth no tokens of his diſpleaſure by correcting vs. For although this may ſeem to be mercy and fauour, yet ſaith he, *I will none of this mercy; this mercy is worſe then all wrath or anger.* To cõclude, let vs make ſuch holy vſes of the miſeries which we endure in this life, as hath beene ſhewed; and they ſhall ſerue vs for an acquittance of al miſeries, and torments in the life to come.

[b] 1. Corinth. 11. ver. 32.

[c] Bernard. in Cantic. ſerm. 42.

Chap. 8.

CHAP. 8.

That the Chriſtian religion only affordeth vs true remedy againſt the ſecond kinde of evils, that is the evils which wee doe, or our ſinnes.

1 THAT the greateſt evils in this worlde, are the evils which wee doe, that is, our ſinnes hath been * already ſufficiently declared: * as alſo that the beſt remedies that naturall men, though never ſo wiſe & learned haue beene able to deviſe againſt the ſame, are of no force, nay that they are rather poyſons than medicines. Let vs now ſee what helpes and comforts Divinity and true religion will afford vs againſt the ſame.

* Chap. 2. Sect. 5,
* Chap. 5. Sect. 7. & 8.

2 And firſt wee muſt admit it for a ground that neither our ſelues, nor any other like vnto our ſelues, (that is, meere men) can remedy this matter; that is, deliver vs from ſinne. For both we and they are ſo captivated & enthralled therevnto, that wee cannot poſſibly free our ſelues from it, as hath beene * before declared, wherevnto we may adde that golden

* Chap 2. ſect 8. & Chap 6. Sect. 4.

ſpeech

ſpeech of [a] *Bernard*, that *although power were given to mans will to ſtand & not fal: yet not a power to riſe againe, if it did fall. For it is not ſo eaſie for a man to come out of a pit, as to fall into a pit.* It is in vaine thé to ſeeke helpe either from our ſelues or others like vnto our ſelues, in this caſe, namely againſt ſinne.

[a] *Bernard.* tract de gratia & libero arbitrio.

3 Heere mans ſtate being both ſo miſerable, and alſo ſo remediles, God ſteps in to helpe him, when hee was not able to helpe himſelfe, and after an incomprehenſible manner ſo tempered mercy and iuſtice one with the other, that neither ſinne ſhoulde bee ſimply pardoned, nor yet the ſinner be condemned, but that both the offenſe ſhould be puniſhed, and yet the offendour abſolved. This may ſeeme ſtrange, and indeed is moſt ſtrange, & therefore [b] in the ſcriptures is called *a miſtery*, yea *a hiddē miſtery*, yea *a miſtery hidden from the beginning of the world vntill the fulneſſe of time*, that is, vntill the time appointed by God in his infinit wiſedome for the revelation thereof. This miſtery in fewe wordes is, that God ſent his only ſonne Ieſus Chriſt into the worlde to take vpon him the nature of man in the wombe, and of

[b] Rom. 16. vers. 25 & Coloſ. 1. vers. 26.

the

the ſubſtance of the virgin Mary, and and in this nature to preach al truth, and to fulfill all righteouſneſſe in his life, & afterwards to ſuffer a moſt both ignominious and paineful death vpō the croſſe, that by his bloud he might waſh away mans ſins, & ſo reconcile to himſelfe all thoſe that by faith embraced him as their redeemer, & applyed to thēſelues that moſt glorious and ſoveraigne ſacrifice of his death and paſſion. The ſumme whereof, [c] Ioh. 3. v. 16 [c] the Evangeliſt cōprehends in theſe few but golden words; *So God loved the world, that he gaue his only begotten ſonne, to the end that whoſoever beleeueth in him, ſhould not periſh, but haue life everlaſting.* For the better vnderſtanding wherof we muſt obſerue that the humane nature in Chriſt is not a diſtinct and ſeverall perſon by it ſelfe, as *Peter, Iohn*, and ſuch like: but ſo vnited to the divine nature that did aſſume it, as they both make but one perſon, ſo that all that is in it, is truely ſaid to be Gods, and al that was done by it, to be done [d] Act. 20. v. 28 by God; [d] his bloud was Gods bloud, his death Gods death, &c: which neceſſarily implyeth the perfection of all his actions, beeing the actions of

him

him that was God as well as man, and both God and man in one person. Secondly we must note that all that hee did or suffered in his humane nature thus vnited to the divine, hee did and suffred for vs, that we might haue the benefite of it: he tooke our evils vpō him, our sinnes and death due to our sins; and imparted his good things to vs, his innocency, obedience, holines and righteousnes, and finally his sufferings partly in his life time, but principallie at his death vpon the crosse, his humiliation is our exaltation, his condemnation our absolution, his death our life.

4 This course was most effectuali and availeable in this case, yea in the apprehension of man only of force & possibilitie to remedy this branch of our miserie, namely our sinnes, and condemnation for sinne. For first, • he that is to reconcile persons that are at variance & difference one with the other, must haue interest in both, else is he vnfit to reconcile them, and bring them friends: wherefore God and man being at variance, it was requisite that hee which should reconcile them should be both God & mā.

• Chrysost. in prior ep. ad Timoth. hom. 7.

Against

Againe man hauing ſinned, iuſtice required that man ſhould be puniſhed, & having ſinned vnto death ſhould be puniſhed with death: but now a meere mãs death could not ſaue the matter, for as formerly hath been ſhewed, the death of one ſinner cannot pay the debt of death for another, every ſinner owing a death for himſelfe. And beſides, he that was to deliuer others from the danger and penalty of death was not only to ſuffer death, but alſo to vanquiſh & overcõe death, which a meere mã could neuer haue don. God could not dy, & mã could not recover himſelfe, when he ſhould die: wherefore the Mediatour was to be man to ſuffer death, and God to vanquiſh death[f]. Thus as [f] a Diuine of middle times ſweetly ſaith, *Sith ſuch a ſatiſfaction was requiſite as none but God could make, & none but man was bound to make: he that was to make it, was to bee both God and man.* Thus our Chriſtian religion only directs vs to the meanes where-in there is poſſibility of ſaving vs frõ our ſins, and hence it is, [g] that Chriſt had the name of *Ieſus*, that is, of *a Saviour*, as he that only could and would do this ſo great a worke.

f Anſelm. tract. cur Deus homo

g Mat. 1. v. 21

5 And

5 And that he as well would do it, as could do it, yea therefore only was incarnated and suffered death that he might do it, is most evident. [h] *Christ was made that which man was, that man might be made that which Christ was.* And, as [i] *Bernard* saith, *why was the son of God made the sonne of man, but that the sonnes of men might be made the sonnes of God? Surely* [k] *this cannot but yeeld man boldnes with God, that God himselfe is become man.* [l] There is no cause nowe why man should doubt of living for ever, sith God hath died for him. For shall not he liue for ever, for whom hee died that liues for ever? Verily it is nothing so straunge that mortall man should liue, as that the immortal God should die, specially since this death of the son of God was vniust & without cause in respect of himselfe, and therefore must needs be available for some others, as [m] S. *Augustin* excellétly saies, *Death could not be conquered but by death, therefore Christ suffered death that an vniust death might ouercome iust death, and that he might deliuer the guilty iustly, by dying for them vniustly.* And thus [n] *by taking vpon him our punishment, without taking vpon him our fault; he hath discharged*

h Cyprian. de Idolor. vanitate,

i Bernard. in vigilia natiuit. Domini.

k Gregor. homil. 34. in Euangel.

l Auguſt in Pſal. 148.

m Auguſt. de temp. ſerm. 101.

n Auguſt. de verbis Domini ſecund. Lucã. & de temp. ſerm. 141.

ged vs both of the punishment, and the fault.

o Bernard. ad milites templi c. 4.

And that by good right, o *sith although because he was man he could die, yet because he was iust, he ought not to haue died, & he that had no cause to die for himselfe, in reason and equity should not die for others vnprofitably.* Neither surely did he, but to greatest purpose, namely, that the sonne of God dying for the sonnes of men, the sonnes of men might bee made the sonnes of God, as we heard before out of S. *Bernard*, yea that *of bad seruants men might bee made good sonnes*, as p S. *Augustine* speaketh: and this glorious mystery of our Sauiours incarnation and passion must needes bring forth glorious effects, q *this strange and vnspeakable loue of God that his only sonne should die for vs*, that *a Lord should die for seruants, the creatour for the creature, God for man*, this strange loue I say, must needes bee of strange operation, as it is r *euen to make of sinners iust men, of slaues brethrē, of captiues fellow heires, and of banisht persons kings.*

p Augustin serm. 28.
q Anselm. in cap. 5. ep. ad Ephes.
r Bernard. feria 4. hebdom. pæno. sx.

6 Why thē should our sinnes dismay vs, if we be vnfainedly sorry for them, and by faith haue recourse vnto Christ that hath borne the punishment of them? O let vs thinke vpon this

this comfortable exchãge, [s] that *Christ made our faults his faults, that hee might make his righteousnesse our righteousnesse.* [t] *O sweete exchange, o vnsearchable skill, that the vnrighteousnes of many should bee hidden in one that is righteous, and the righteousnesse of one should cause many that are vnrighteous to be accounted righteous.* Although we bee not, nor cannot bee without sinne, yet as long as our sins are not imputed to vs, they cannot hurt vs. The princely Prophet *Dauid* as [u] S. *Augustine* well obserues, saies not *they are happy that haue no sinne*, but *whose sinnes are couered. Surely if God haue couered our sinnes, he will not see them; if he will not see them, he wil not examine thẽ; if he will not examine them, he will not punish them.* [x] *According to the groundes of our Christian faith, they are accounted for no sinners, to whome their sinnes are not imputed, and* [y] *not to be held guilty of sinne is not to haue sinne, or, to bee without sinne.* Do we fail in our obediẽce to the law of God & many times break his cõmãdemẽts? *Why* [z] *all the commãdements are thẽ held to be kept, whẽ all is pardoned that is not kept.* [a] It is thẽ a sufficient righteousnesse to haue our vnrighteousnes forgiuen, and to haue him only fauorable

[s] Auguſt in Pſal. 21. narrat. 2.

[t] Iuſt. Martyr ad Diognetum.

[u] Auguſt. in Pſal. 32 enarrat. 2.

[x] Auguſt. in Pſal. 119.

[y] Idem de nuptiis & concupiſc. cap. 26.

[z] Idem retract. lib. 1. cap. 19.

[a] Bernard. in Cantic. ſerm. 33. & in Annunciat. Mariæ ſerm. 2.

rable to vs whome only wee haue offended. True it is that that which is done cannot but be done, and yet not being imputed, it is al one, as if it had not beene donne.

7 This plea muſt needs confoũd the Deuil, and put him to ſilence. For [b] if *Adams* ſinne could make vs guilty ſhall not Chriſts righteouſnes much more make vs innocent? Shall there be more vertue in the ſeed of the firſt Adam, then in the bloud of the ſecõd Adam? Doubtleſſe the greateſt force and efficacy is euer in the greater & ſtronger agent, and therefore Chriſt is far more able to ſaue then Adam to condemne, and why ſhould not wee haue righteouſnes from another, as well as wee had guiltineſſe from another? ſpecially ſith [c] Chriſt was made righteouſneſſe vnto vs by God the father, and ſhall not that righteouſneſſe be ours which was made ouer to vs, and made ouer by God himſelfe? Carnall generation from Adam ſhall neuer be of ſuch force to damne vs, as ſpirituall regeneration in Chriſt to ſaue vs. And if Sathan ſay vnto vs that a bad father ſoulde vs, wee may preſently anſwere that a good brother

[b] Bernard, ep. 190.

[c] 1. Corinth. 1. verſ. 30.

ther hath ransomed vs.

8 Finally, what could wee wish more? [d] Being miserable creatures, and not able to free our selues from the bondage of sinne and Satan, God the father saies vnto euerie one of vs, take my sonne and giue him for thee, and the sonne himselfe saith, take me & redeeme thy selfe with me. [e] What sweeter entreatie can there bee, then to intreate the father in the sonnes name, yea for his onely begotten and most dearely beloued sonnes sake? By this kinde of mediatiō many captiues haue been set free, many malefactors haue obtained their pardon, many that everyhoure looked for the stroak of death haue had their liues giuen them. O happy and thrice happy are they that are allowed this fauorable and gratious accesse vnto the father in the name of his sonne, & cā plead thus, *O Lord remember what a good sonne hath suffered, and forget what a bad seruant hath done.*

[d] Anselm. cur Deus homo lib. 2.

[e] Idem in medijat.

9 There remaineth yet another singular consolation against so great an euill, towit sinne, and that is, that God in his infinite wisedome turneth our very sinnes themselues to our be-

nefit and advantage, ſo farre off is it that they ſhall condemne vs. [f] The Apoſtle ſaith that *all things worke togither for the good of thoſe that loue God*, [g] which is ſo true, that eué the things which properly are not thinges but the corruptions of things, as griefe, ſickneſſe, death, and finally ſinne it ſelfe doe ſo. The later may ſeeme ſtrange, and yet it is true, namely that euen ſinne worketh for the good of the faithfull, yea ſinne is made a medecine for ſinne. We know how foule a ſinne pride is, and how deeply it is rooted in our corrupt nature, or rather incorporated into it, [h] wee had rather be without golde it ſelfe then without pride and ſelfe-liking. [i] To doe greate workes and haue humble thoughts is far a harder matter then much faſting, long watching, and other the like corporal afflictions. Nay to doe any good worke be it neuer ſo meane and not to glory in it, is a vertue that is found but in few, and yet to be proud of wel doing, is little better then ill doing. And [k] ſome haue ventured to affirme that an humble ſinner is better thé one that is proud for doing good, and that God is more plea-

[f] Rom. 8. verſ. 28.

[g] Bernard. ſerm de fa lac. præſentis vitæ. & in pſalm. 15. ſerm. 2.

[h] Hieron. ep 30.

[i] Bernard. epiſt. 143.

[k] Auguſt. de tempor. ſerm. 49.

pleased with humilitie in ill doing, then with pride in wel doing. At least this we may be bold to say [l] that pride marres the luster & grace of our best actions and makes them meerely vnprofitable vnto vs, and they that ouercome their vices, by being prowde of it, are ouercõe by that which they had ouercome, & foiled by their own victorie. We see then of what necessity humilitie is, without which all vertues are no vertues, and how abominable pride is, that in a maner turneth all vertues into vices. Whence [m] S. *Augustin* professeth, that if *he were demanded what were the first point of Christianitie, he would answere humility, if what were the second, hee would likewise say humilitie, if what the third, his answere also should be, humilitie,* [n] even as the Orator being asked what was the first, second and third point of eloquence, answered still, *vtterance*. Now there is nothing so effectuall to kill that monster of pride, and to breed this excellent vertue of humilitie, as sinne it selfe, when God gives vs grace to bee humbled with the consideratiõ thereof. [o] We may then be bold to say that it is profitable euen for good men to

l Gregor. Moral. lib. 29 cap. 12. & 13.

m Aug. in epist. 56.

n Cic. de Orat. lib. 3.

o August. de Ciuit. Dei. lib. 11. c. 14.

fal into some manifest sinne that they might be displeased with themselues, who fell by pleasing themselues. In a word the sinne of pride cannot be cured but by other sinnes which makes vs ashamed of our selues, ¶ yea and euen to loath our selues, and to blush to our selues, when sometimes others commend and extoll vs, that are not priuie to our faults. So by this means we are preserued both from flattering our selues and also from applauding to others when they flatter vs, yea fro taking pleasure in their iust praises, ¶ which is exceedingly dangerous, & yet almost impossible to be auoided, sauing by this meanes. And as our sinnes and slippes keepe vs in humilitie, so doe they also teach vs feare, care, and circumspection, that afterwardes we will not so easily be ouertaken againe, so that we may well conclude with [r] S. *Bernard, Doe not his sinnes turne to his good, that riseth from his sinnes more humble, more fearefull, more carefull and warie then he was before? Doubtlesse his very fall is happy that is taken vp by humilitie.* This is the vnsearchable wisedome and inestimable goodnesse of God to cure sinne by sinne, and to turne

[p] Ezech. 6. vers. 9. & 20 vers. 43. & 36. vers. 31.

[q] Hieron ep 32. August. epist. 64.

[r] Bernard. quo supra lit. marg. g

turne poiſon it ſelfe into a medicine.

CHAP. 9.

Conſolations againſt certaine circumſtances of ſinne, namely long continuance therein, before our converſion; and relapſe into it after our converſion.

1 THus we haue heard what remedies Chriſtian religion affordeth againſt ſin, in reſpect of the ſubſtance thereof. But now there are certaine circumſtances of ſin which doe not a little aggravate the ſame, and [illegible] conſcience many times wherwith the [illegible] is much terrified. Which are principally two, late repentance for ſin, and relapſe into ſin after repentance.

2 Touching the former, to weete late repentãce, there is no cauſe, why we ſhould be diſmaide therewith. For firſt we are to conſider, that although we liue an hundred yeeres, yea many hundred yeares, if it could be, which without extraordinary priviledge never to bee hoped for, cannot poſſibly be: yet the diſtance of time betweene the day of our birth & the daie of our death is nothing vnto God. [a] For as the Prophet ſaies, & the Apoſtle frõ him repeates it, *a thouſande yeares with*

[a] Pſal 90. verſ. 4. 2 Pet. 3. v. 8.

the Lord are but as one day. Howſoever then to vs things are ſaid to be done early or late: yet in reſpect of God nothing is ſooner or later, no time is long or ſhorte, nay no time is either paſt or to come, but al time is preſent vnto him. Let our care be that our repentance be vntaigned, & it ſhall neuer be too late. Againe for our farther comfort herein, let vs obſerue, [b] that moſt divine parable of our Saviour Chriſt touching the laborours hyred by an owner of a vineyarde to worke therein, ſome of them eareiy in the morning, ſome at the third howre of the day, ſome at the ninth, ſome at the eleventh, & yet whē they came to receiue their wages, they that were taken vp laſt had as much as they that were intertained firſt: which inſinuats that ſo wee be brought to ſerue God truly & faithfully, our late cōming to his ſervice, ſhal no way preiudice our cōfort, but that we ſhal bee as wel accepted, as they that begā long before vs. [c] The very hethē could ſay, that *no mā was too old to learne thoſe things which concerned the health of the minde*: much more ſhould we reſolue that no mā is too olde to learne & practiſe thoſe things

[b] Mat. 20. v. 1. &c.

[c] Epicur. apud Laert.

things which pertaine to his eternall happines,&welfare.[d] Christ raised *Lazarus* out of his graue,evé after he had laine so long there that he stuncke: & therefore can raise vs out of the graue of sin, although we haue laine so long therein, that we seeme past recoverie, as the sisters of *Lazarus* imagined of their brother. Let vs therefore assure our selues [e] that while we bee yet in this world,our repentance can never be too late, but that there is a passage from our mortal stroake to immortality.[f] And that we should not despaire in this regard, God hath left vs a notable example [g] in holy scripture, where we read that the penitét theefe foūd present passage from the gibbet to heaven. Nay where God vouchsafeth the grace to repent truely, there may be a benefit in repenting lately, yea a double benefit, namely fervencie and constancie in the worship and service of God. Fervency,because having lost so much time we shoulde labour to fetch it vp and recover it by diligence and industrie,& thinke wee can never serue God enough,because it was so long before we begā to serue him,whom wee should haue served e-

[d] Ioh. 11 vers. 39.

[e] Cyprian. contra Demetrianum.

[f] Hieron. ep 7.

[g] Luc. 23. v. 40.41.43.43

ver. [h] And herein we are to imitate travailers, which by reason of some impediments and lets haue staide behinde their fellows: the later they set out, the faster they travaile, and by haste & speede make amends for their slownes and slacknes. So late conversion shoulde not discourage vs frō serving of God: but encourage vs to serue him more fervently. The secōd advantage that may bee made of late repentance is constancy. And indeed this benefite doth ordinarily followe it. Many seeme to repent for sin before they know what sin is, or at least effectually apprehende the daunger thereof, and therefore commonly are soone drawne into sinne againe, & so drawne againe into it, as they wil never after bee drawne out of it, therefore never attaining to sound repentance, because their repentance was too young, not repenting when they should, because they repented before they truely could. But cōtrarily they most loath sinne, that see their folly & madnes in serving it so long, [i] and the more & greater the woundes of a sinfull soule are, the more & greater will her loue bee to Christ her heavenly

[h] Seneca Natur. quæst lib. 3. in præfat.

[i] Luc. 7. v. 47.

Phy-

Phyſitian. In a word [k] as the very heathen hath well obſerved, *The ſureſt paſſage from vice to vertue is by the bridge of repentance*; and we then moſt conſtantly cleaue to that which is good, when we haue beene oft neſt, and deepliest ſtunge by evill. Thus when God giveth ſpirituall wiſdome to the ſinner, his late repentance ſhall rather be advãtageous, than dãnable to him.

[k] Seneca ibid.

3 The ſecond circumſtance which maketh ſin ſo terrible in our apprehẽſion, & indeed ſo dangerous in it ſelf, is relapſe into the ſame ſinnes after repentance. How great an evill this is * hath already in part been declared. But we may further conſider, that this is a ſtep & degree to the feareful ſtate of thoſe, of whom [l] *S. Peter* ſpeaketh, *the ſame is happened vnto them which is vſed to bee ſpoken in the true proverbe, The dogge is turned to his owne vomit againe, & the ſow that was waſhed, to her wallowing in the mire.* Wee ſhoulde with feare and trembling thinke vpon that, [m] which our Saviour Chriſt delivereth in the Goſpell, *that when the vncleane ſpirit is gone out of a man, if he returne & enter into him againe, he bringeth ſeaven other ſpirits with him worſe thã himſelfe, & taketh ſtõger*

* Chap. 2. Sect. 9.

[l] 2 Pet. 2. vers. 22.

[m] Mat. 12. v. 43. &c.

ger poſſeſſiõ in him thã he had before, ſo that the laſt ſtate of that mã is worſe thã the firſt.

4 But yet if through frailty we be overtaken even thus far alſo as to relapſe into the ſame offenſes: yet muſt we not deſpaire by & by, but there are ſõe cõforts, & remedies leftvs againſt this ſo daungerous a temptation.

5 And firſt let vs conſider, that the worthieſt ſervants of God were not al togither free frõ this relapſe into the ſelfe ſame ſinnes. [a] *Abraham* twice denied & diſclaimed his own wife, there by greatly engaging & endangering her chaſtity, & after a ſorte becõming a bawde vnto her; which proceeded from infidelity, for that he could not reſt vpon Gods protection, but would provide for his ſafety by deviſes and ſhifts of his owne. And [o] *Peter* denied his Maſter Chriſt not once, nor twice but thrice, & that every time in worſe ſort than other, firſt by ſimple denial, ſecondly by oath, thirdly by imprecation and curſing. [p] The Apoſtle *Paul* whẽ he ſaies of himſelf, *that which I doe I allow not: for what I would that doe I not, but what I hate, that do I*, ſpeaks not of ſome one evill act, but of the whole courſe of his life, which argues not

[a] Geneſ. 12. ver. 8. &c. & 20. ver. 2. &c

[o] Matth. 26. v. 69. &c.

[p] Rom. 7. v. 15. & 19.

not only his doing, but his often doing of what he would not, and offending ſundry times in the ſame things. But more manifeſt is that which hee teſtifieth of himſelfe q in an other place, *that hee was vexed with a pricke or ſting in the fleſh, even the meſſenger of Satã that buffeted him,* as he ſpeaketh, *& that he had prayed thrice to haue it taken away, but could not prevail in that his ſuit,* but yet receiued ſufficiẽt cõfort againſtal danger thereof. Here it is apparãt that the Apoſtle oftẽtimes offẽded in the ſame thing, although hee doe not ſpecifie what it was, & it were fond curioſitie in vs to be inquiſitiue that way.

q 2. Corinth. 12. ver. 7. & e

6 Furthermore moſt comfortable in this caſe is the doctrine of our Saviour Chriſt, r where being asked of *Peter*, how often he was to forgiue his brother that offended againſt him, whether vntil ſeaven times or no, anſweareth him, *that hee was to doe it not ſeaven times, but ſeaventy times ſeaven times.* So ſ in an other place inſtructing his diſciples in general touching the ſame point he ſaith, *If thy brother ſinne againſt thee ſeaven times in a day; & ſeaven times a day come againe vnto thee, & ſay, it repenteth mee: thou ſhalt for-*

r Matth. 18. ver. 21. 22.

ſ Luke. 17. ver. 4.

forgiue him. Doubtleſſe he that enioyneth vs to bee mercifull one to another, although wee often commit the ſame offenſes one againſt an other, vpon acknowledgement of the faults and ſorrow for the ſame: will be mercifull vnto vs vpon our repentance & ſubmiſſion, although we often offend him in the ſame manner. He will not practiſe leſſe mercie towards vs, than he requireth that we ſhoulde practiſe one towards another. Our mercie is but a ſparckle of his infuſed into vs by his ſpirit: and ſhall a ſparke doe more than the whole fire, ſhall there bee more in the ſtreame then in the fountaine, more in the river than in the maine ſea?

7 And here we are farther to note that the true nature of our iuſtification conſiſts not only in a general pardō of ſins paſt, but in a particular application of the pardon of ſin graunted vs in Chriſt to our particular offences cōmitted in the whole courſe of our life, and that there is place not only for our firſt repentance, but for dayly repentance according to our dayly ſins. And ſurely t Chriſt would not haue commaunded vs to pray for day-

t Mat. 6. v. 12.

dayly forgiuenes of ſins, if he woulde not dayly forgiue them, nor often invite vs to repentance, if he would not pardon vs vpon our repentance, and as [u] *Tertullian* pithily ſaies, *God woulde not threaten him that doth not repent: if he woulde not pardon him that doth repent.* This is the ſtate of a Chriſtians life [x] that notwithſtanding their ſinnes, they continue righteous through the dayly forgiuenes of ſinne, and retaine their righteouſnes by bewayling their vnrighteouſnes, ſo it be e vnder faith in Chriſt. [y] *S. Auguſtine* is bold to ſaie, *that Chriſt is then ſlaine to every man, when he beleeveth that he was ſlain.* Thus faith for often woundes hath often ſalues, or rather one & the ſelfe ſame ſalue, which being often applyed, is ſufficient to cure our often wounds. Wherfore let vs not be aſhamed to bee beholden to this remedie. [z] Let vs be aſhamed that wee ran away, but not aſhamed to returne into the fielde againe, and fight againe after flying away. [a] Let it grieue vs to offende againe; but not to repent againe: let it grieue vs to come in danger againe but not to be delivered againe. When we are in danger let it grieue vs to fal

ficke

u Tertul. de pœnitent. cap 8.

x Auguſt de Temp. ſerm. 47. & Greg. in Cantic. cap. 4.

y Auguſtin. quæſt. Euangelic lib. 2. quæſt. 33.

z Bernard. ep. 112.

a Tertullian. de pœnit. cap. 7.

ſicke againe; but not to bee cured againe. Indeed wee ſhoulde deſire and ſtriue not to ſin: but [b] as the firſt degree of happineſſe is not to ſin; ſo the ſecond is to confeſſe our ſins, & to be ſorry for them. And true ſorrowe for ſin in a manner maketh ſin to bee no ſin, as not only the Gentill ſaith [c] in the Poet, * *Hee that is ſorry that hee hath done evill is almoſt innocent:* but alſo [d] an ancient Chriſtian authour ſticks not to ſay, * *He ſhall not be in fault, that is ſorie he hath beene in fault.* Wherefore to conclude this point, let this be our reſolution, [e] that howe often ſo ever we haue offended, yet there is place for reconciliation, and that God not only may be pacified by our ſubmiſſiō and humiliation, but that hee is verie willing and deſirous it ſhould bee ſo, and that therefore [f] *While as yet we are in this world combatting with ſin, there is a riſing after our falling, there is yet hope, as yet a ſalue, as yet time for confeſſion, & pardon.*

[b] Cyprian. ep. 55.

[c] Senec. Agamemn. act. 2. * Quē pœnitet peccaſſe pene eſt innocens.

[d] Tertull. ad Senator. Apoſtat. * Non erit in culpa quem pœnitet ante fuiſſe.

[e] Tertul. de pœnit. c. 7.

[f] Epiphan. hæreſ. 59. ſiue lib. 2. Tom. 1.

CHAP. 10.

Of the greatneſſe of Gods mercy, wherewith the greatneſſe of ſinne hath no proporcion.

1. IF

1 IF yet we desire to bee farther cõforted and armed either against the substance of sinne, or those foresaid circũstances thereof, that so augment the terrour of it, we must lastlie consider the infinit greatnes of Gods mercy and goodnes, that needes must be of greater force to saue vs than our sins can be to condemne vs. Heare we are entring into a sea that hath neither bottome, nor shoare. For as all other of Gods attributs are infinit, so is his mercy also; which that we may the better know, it is to be noted, that there are no qualities in God, but that all that is in him is his very essence. God then is not accidentallie iust, wise, mercifull, and the like: but essentially, that is, to speake properly hee is not iust, but iustice it selfe; not wise, but wisedome it selfe; not merciful, but mercy it selfe. This shewes how great his mercy is, or rather it shewes it not, for what can shewe vs that which is incomprehensible? But yet this in part insinuates the greatnes of Gods mercie, namely that it is as great as himselfe, and that no marvaile, sith it is himselfe. But first let vs

heare

hear e what himselfe testifieth of himselfe that way that only is able perfectly to know himselfe.

a Psal. 113, vers. 8 & seqq.

2 *The Lord,* a saith *David, is mercifull and gratious, of long suffering, and plenteous with goodnes, he chideth not for ever, nor keepeth his anger alwaies, hee dealeth not with vs according to our sinnes, nor rewardeth vs according to our iniquities, but as high as the heavens are aboue the earth, so much doth his mercy goe beyonde them that feare him, as far as the East is from the west, so far doth he remoue our sinnes from vs, as a father hath pitty on his children, so hath the Lord pitty on them that feare him; for he knoweth whereof we are made, hee remembreth that we are but dust.* Here we haue not only a profession of the greatnes of Gods mercy in expresse words, but also a liuely resemblance thereof by most proper comparisons, yea most forcible argumentes also and reasons for proofe thereof, as God willing, shall hereafter be obserued. b Againe saith the Lord, *Can the mother forget her young childe, and not haue pitty of the son of her wombe? but be it that a mother may forget, yet will not I forget thee saith the Lord.* And c in the same Propher, to weete *Esay, Let the wicked forsake his evill waies,*

b Esai. 49 vers. 15.

c Esay 55, vers 7 8, 9.

&

& the vngodly his imaginations, & returne vnto the Lorde, and hee will haue mercie on him, and to our God, for he is full of compassiō: For my thoughts are not as your thoughts nor my waies as your waies, but as high as the heavens are aboue the earth, so high are my waies aboue your waies, and my thoughts aboue your thoughts. And so [d] in *Ieremie, If a man be divorced from his wife, & shee departing from him shall bee marryed to another, shall he take her againe, should not the land be defiled thereby? But thou hast plaide the whore with many lovers, & yet returne to me, saith the Lord.* And in [e] *Ezechiell* hee even mourneth for the folly and obstinacie of his people, that woulde not returne vnto him and liue. *Am I delighted with the death of a sinner, saith the Lord, and not rather with this that hee should returne from his waies and liue? Why will yee die ô house of Israell?* Out of these Scriptures & the like wee may gather many consolations wherby to be perswaded of the forgiuenes of our sins. And first let vs cōsider that Gods loue infinitely exceedeth any loue that is to be found in the creatures, beeing as farre aboue it as the heavens are aboue the earth, or the vtmost ends of the worlde are distant one from an other.

[d] Ierem. 3. vers. 1.

[e] Ezech. 18. vers. 23. 32.

ther. And yet wee see that the loue which is in the creatures is of greate force, and produceth very strange effects; and specially that loue wherewith God here compareth his, namely that of parents towards their children, who loue thē, yea tenderly loue them, even when they are vnworthy of their loue, and gladly embrace any submission from them. [f] Even nature hath taught men to plead this, [*] *that a father is satisfied with a little punishment for a great offence*. Nay we see that fathers cānot but loue their stubborne children, that refuse to submit themselues, yea that stand at open defiance with them, whereof the Scripture affordeth vs a notable example. [g] *Absalon* most vnnaturally rebelled against his father king *David*, after that hee had pardoned him for a cruell and odious murther; and sought to depriue him both of crowne and life. For in kings these both goe togither, who leaue to bee men when they leaue to be kings, & can no longer hold their liues than they hold their soueraignty. Hee I say, vnnaturally rebelled against so kinde a father, and was vp in armes against him. And yet see

[f] Terent. Andria. Act. 5. scen. 3.

[*] Pro peccato magno paulum supplicii satis est patri.

[g] 2. Sam. 15. vers. 1. 2. &c

ſee howe his father was affected towards him. Having raiſed an army to ſuppreſſe him, [h] hee chargeth his two principall captaines that they ſhould deale gently with *Abſalon* for his ſake. [i] And when afterwarde he had newes that he was ſlaine, he made moſt pitiful lamẽtatiõ for him, crying out; *My ſon Abſalon, my ſon, my ſon Abſalon, would God I had dyed for thee, would God I were in thy ſteede, ô Abſalon my ſonne, my ſonne.* Thus nature forced him to loue even a rebellious ſonne. But moſt memorable is that which happened in our age at *Chaſtillion* vpon *Loing* in *France*. [k] A father offering to giue his ſon a blow for ſome miſdemeanor, the ſonne ran him through with his ſword. Here the miſerable father perceiving himſelfe woũded to death, never left crying after his ſon as long as he coulde crie, that hee ſhould flie and ſhift for himſelfe, leaſt iuſtice ſhoulde take hold on him. O admirable force of fatherly loue, that the father ſhould tender the ſonnes life that depriued the father of life. But God doth not only cõpare his loue to a fathers loue but alſo to a mothers loue, which commonly is the more tender of the

[h] Chap. 18. v. 5. & 12.

[i] Verſ. 31, 32, 33.

[k] Bodin. de repub. lib. 1. cap. 4.

two

two, that ſex being paſſionatly indulgent. And of what force a mothers loue is euen towards wicked and vngratious children the ſame author in the ſame place ſpecifieth by the exam ple of a woman of the ſame natiō, who hauing a ſonne that vſed her moſt outragiouſly, reviled her, beate her, threw her at his feet, and amongſt many other indignities committed one againſt her, which I thinke vnmeete to be mentioned in particular; yet would neuer complaine to authority of him, and when the magiſtrates of their owne accord tooke notice thereof, and holding the example intolerable, convented him before thē, & gaue ſentence of death againſt him the mother came crying and howling in moſt pitifull ſort, denying all the wrongs and outrages he had done vnto her. And no maruell that the parents loue of their children is ſo tender, and vehement, ſith wee ſee howe ſtrong and ſtrange the affection of very beaſtes is towardes their yong ones. *The loue of their yong ones,* [l] ſaith *Seneca, forceth wild beaſts to runne vppon the hunters iauelin or ſpeare*; [m] and they vſually either recouer them or die in

[l] Sen. ep 75
[m] Nat. Comes de vet. lib. 2.

ar-

attempting to recouer them. Nowe theſe ſtrong inſtincts of loue in the creatures are deriued from God, and infuſed into them by him. I ſpeake of the ſubſtance and ſoundneſſe thereof. For as for the irregularitie of it ſpecially in men, it proceedes not from creation, but from corruption & deprauation. But I ſay, this loue, yea this feruency of loue in the creatures comes from diuine inſtinct. Now if God himſelfe infuſe ſo much loue into his creatures, how great is the loue that is in himſelfe? Doubtleſſe here that principle in Philoſophie muſt needes be verified, that *that which maks another thing to be ſo or ſo, muſt needes bee more ſo it ſelfe.* And therefore ſith God makes the creatures to loue ſo ſtrõgly, doubtleſſe he himſelfe doth loue more ſtrongly, as we herd before out of Eſay that the tẽdreſt humane loue was inferiour to his, euen the loue of a mother towards her child, and that although a mother might forget her childe, yet hee woulde not forget his people. And no mauell that his loue is ſo greate, he being loue it ſelfe. For ſo we finde in Scripture, not onely that God is louing, [n] but alſo that

[n] 1. Ioh. 4. v. 16.

God

God is loue. God ſaith not that hee is power, or iuſtice, although hee might truely ſay ſo, but when hee would define himſelfe and tell what he is, hee makes choice of this attribute of loue and ſaith hee is loue, which notably argueth how greate and ſtrong his loue is.

3 Furthermore we ſee by the former teſtimonies of Scripture, that his loue is tranſcendent, and aboue rule. He hath limited mans loue, & mercie, and there are many caſes wherein men may not ſhewe mercy. The huſband as we heard out of *Ieremie*, might not take his wife againe, that had plaid the whore, and departing from him had coupled her ſelfe to another man. [o] *Elie* the high Prieſt was ſeuerely puniſhed for being too mercifull to his prophane ſonnes. *Saul* & *Ahab* both loſt their kingdoms for ſhewing mercy to their priſoners contrarie to Gods minde, [q] the former to *Agag*, [q] the latter to *Benhadab*: yea [r] God made a generall law in expreſſe tearmes, that *parents ſhould not pitty nor ſpare their owne naturall children if they became idolaters, and worſhipped ſtrange Gods, nor brother the brother, nor huſ-*

[o] 1. Sam. 2, v. 27. &c.

[p] 1. Sam. 15
[q] 1. King. 20
[r] Deut. 13, verſ. 6, 7, 8.

husband the wife, no not his tenderly beloued wife; that their eie should not spare them, but their hands should be vpon them first, to stoane them to death. In these, and manie other cases mē might not shew mercy: and if they notwithstanding would be mercyful to others, they became cruell to themselues, pulling downe Gods vēgance vpō their own heads. Thus mans mercy is bounded, but Gods is boundles, and transcendent, so that hee can and doth shewe mercy euen in the cases that mē may not. As appeares by that before alleaged out of Ieremie, that although the husband might not take againe his wife that had gon a whoreing frō him: Yet God was ready to receaue his people although they had committed spirituall whoredome, & that with many louers, that is, had defiled themselues with many sorts of Idolatrie. And by this priuiledge of vnlimited mercy God comforteth his Church and people in *Esaie*, as wee haue heard, chiding them for their infidelitie, that reasoned thus, *We haue so grieuously sinned against the Lord, that there is no returning vnto him, or hope of pardon.* *What?* Saith God, *Will you measure my*

Esay. 55. v 7, 8, 9.

mercy by your mercy? Why, there is as great odds betweene my waies, and your waies; my thoughts, and your thoughts, that is, betweene my mercy and your conceipts of my mercy: *as there is distance betwene heauen and earth*. O comforte more worth thé a thousand worlds if there were so many. The Lorde doth not say, that his waies and thoughts of knowledge and wisedome, but his waies and thoughts of mercy, are as far aboue ours, as the heauens are aboue the earth. And why then should we doubt whether a mercy of such extent either could not, or would not relieue our miserie?

4 Besides this, let vs waigh how the Lord inviteth vs to returne vnto him, speaking thus in effect to the sinfull soule; I knowe thou hast shamefully straied from me; I knowe thou hast giuen mee too too many occasions vtterly to cast thee off, and to accept of no submission: but yet return to mee, and thou shalt bee welcome. Thou hast monstrously defiled & deformed thy selfe: yet wash and purifie thy selfe, nay suffer me to wash & purifie thee, [t] and if thy sinnes were as purple, they shall be made as white as

[t] Isa. 1. 18.

snow

snowe; and if they were as redde as scarlet, they shall be as wooll. Nether doth God desire only that we should returne to him, but pittieth our obstinacy when wee will not returne, as he saith in *Ezekiell*, *O house of Israel, why will yee die?* [u] And so Christ in the Gospell bemoaneth the incorrigible peruersnesse and frowardnesse of the Iewes that would not imbrace mercy when it was offered vnto them, euen weeping for the same, [x] and breaking out into an affectionate complaint, saying, *O Ierusalem, Ierusalem, howe often would I haue gathered thy children, euen as a hen gathereth her chicke vnder her wings, but yee would not?* Now hee that inviteth vs to returne vnto him, yea that lamenteth our folly and frowardnes, that we will not returne; will he not receiue vs when we doe returne? Yes doubtlesse. For sure, [y] as an ancient Diuine pithily & comfortably saith, *God would not threaten him that repenteth not, except he would pardon him that doth repent.*

[u] Luk. 19. ver. 41, 42.

[x] Matt. 23. vers. 13.

[y] Tertul. de pœnit. c. 8.

5 Moreouer let vs out of the same places of Scripture obserue that God doth not only promise to bee mercifull, but also sheweth reasons, why he will

will be merciful, nay in a sort he must be mercifull. Besides that which hath beene spoken hereof incidentally & as it were by the way, namely that his mercy is not a quality in him but his very essence, and that there is no proportion betweene mans tendrest mercy and his; it is more specially to bee considered, that he duly waigheth our case and fraile state, namely that wee cannot but offend, & that if he should deale extreamely with vs, wee must needes be destroyed. but he graciously beareth with our frailtie, knowing of what brittle mettall wee are made, and promiseth z that *although hee bee most high, and inhabit eternitie, yet he will vouchsafe to dwell with the humble and cõtrite, that he will not alwaies striue, nor bee angry for euer, because if he should, euery spirit should bee ouerwhelmed and the soules which he had made.* Thus hee counteth vs no match for him, and thinks it no conquest to destroy vs, nay rather rekons this to be his honour and glorie to pardon and forgiue, and to saue where he hath iust cause to condemn. In a word, as a man disdaines to shew his strength vpon a childe: so God disdaines to shew his strength vppon man

z Esay. 57. v. 15. 16.

man. Which ſpeeches and the like plainely teſtifie howe eaſily God wil accept of our ſubmiſſion, and what wrong we doe not only to our ſelues, but alſo to him, when we imagine he is ſo ſeuere and rigorous that he cannot or will not pardon our ſinnes, when wee confeſſe them and are hartely ſorry for them, whereas he euen delighteth to doe it, and takes pleaſure in it, [a] according to that in the Pſalmiſt, *that a bruiſed ſpirit and a contrite heart are a ſacrifice to God.* Thus God drawes arguments both from our imperfection, and his owne perfection, to perſwade vs of his readineſſe to pardon, and to let vs ſee how eaſily it may be done.

[a] Pſalm. 51. v. 18.

6 To conclude looking back to the foundation of his mercy, namely the incomprehenſible miſterie of the incarnation and paſſion of his ſonne Ieſus Chriſt * before declared, wee muſt needes ſee that his loue towards mankinde is infinit, and becauſe infinite, therefore greater then our greateſt ſinnes. [b] Chriſt bloud waſhed euen them that ſhed it, vpon their repentance; and whom then can it not waſh? God would haue his owne and

* Chap. 8. throughout

[b] Cyprian. ſermon de patientia.

only ſonne to dy, that mã might liue, and was contẽt that his bloud ſhould be our ranſome. Doubtleſſe thẽ, ſaith [c] *Auguſtine, hee that bought vs with ſo great a price, will not haue vs caſt away.* Let vs then haue refuge to this infinit mercy of God, and our ſinnes will vaniſh away as a bubble. *Our ſinnes*, ſaith [d] *Baſil, may both be meaſured & numbred; but it is impoſſible that Gods goodnes ſhould be meaſured, or his mercies numbred.* Let vs then reſolue, [e] that, although our offenſes haue deſerued damnation, & our repentance be not ſufficient for ſatisfaction: yet Gods mercy is greater then all tranſgreſſion, yea that *as far as God is ſuperiour to man, ſo farre is our wickedneſſe inferiour to his goodneſſe.* Wee may then with [f] *Bernard* reaſon thus; *What, ſhall miſerie ouercome mercy; & ſhall not mercy rather conquer miſerie? Yes ſure* [g] *our ſickneſſe hath meaſure; but the medecine is without meaſure*: and ſhal not vnlimited goodneſſe prevaile againſt limited wickedneſſe? or ſhal not a ſalue of infinit vertue, cure a ſoare of finite malignity? Gods mercy is a huge, yea a boundleſſe, and bottomleſſe ſea, and our ſinnes compared therevnto are but as ã little ſparkle: now, ſaith *Chryſoſtome*

[c] Auguſtin. ſerm. 109.

[d] Baſil. in regul. contract. quæſt. 13.

[e] Anſelm. in Meditat.

[f] Bernard. feria 4. hebdom pœnoſæ.

[g] Chryſoſt. proœm. in Iſai.

soſtome, ſuppoſe that a little ſparkle ſhould fall into the maine ſea, could it abide there, would it not inſtantly be extinguiſhed, and neuer appeare more? Doubtleſſe ſo greate a water muſt needs out of hand quench ſo ſmall a fire, yea a ſparkle onely of fire. Away then with deſpaire, and let vs aſſure our ſelues, [h] as *Gregorie* well ſaith, that *deſpaire for ſinne is worſe then ſinne it ſelfe.*

h Gregor. Moral. lib. 31 cap. 11.

CHAP. 11.

The Chriſtians peculiar comforts againſt death and the terrours thereof.

1 DEath beeing the greateſt temporall puniſhment for ſinne, it may ſeeme to ſome that I ſhould haue ſpoken thereof * before, when I handled the remedies againſt all temporarie evils which wee ſuffer in this life. Notwithſtāding I haue purpoſely, reſerved the handling thereof vnto this place; becauſe it may bee obiected againſt our deliverance from ſinne by Chriſt declared in the Chapter next before going, that for al that the faithfull die as well as other men, and can-

* Chap. 7. ſect. 2. & ſeq

not possibly escape death, but must be and are subiect to the vniversall lawe of inevitable mortality. Besides, the chiefe & soveraigne remedie against this evill namely death, is our deliverance from sin, & therefore I thought good to speake of that before, that so I might be the briefer here, referring the reader to the former chapter for particularity, and cõtenting my selfe heere with a generall repetition and application thereof.

2 First then as for death, we are to consider, that it is chiefly sinne that makes it so terrible vnto vs, and therfore [a] the Apostle saith, that *sin is the stinge of death*. Now, as wee haue seene at large * in some former chapters, we are so delivered from sin in Christ, that it cannot hurt vs, nay is converted to our benefit and profit, & therefore Death having her strength from sinne is not to be feared. Sith sinne which is her sting, is overcome; what need we feare the snake that hath lost her sting? Surely the snake that hath lost her sting can only hisse, and keepe a noise, but cannot hurt: & therefore we see that many having take out the sting will carry the snake in their ve-

[a] 1. Corinth 15. vers 56. * 8, 9, 10.

ry

ry bosomes without any feare. Even so although we carry death in our bodies, yea in our bosomes and bowels: yet sinne which was her sting being pulled out, shee can only hisse and stirre, shee may, and ordinarily doeth looke blacke and grimme, but yet cānot any way annoy vs.

3 Which will bee the more manifest, if we weigh that Christ our head hath conquered and quelled this Gyant; so that none that bee his, neede stand in feare thereof. *Death* [b] saith S. *Paul, is swallowed vp in victory*; &, [c] *Christ was dead, but now he liveth, and that for ever, and hath the keyes of hell and death*, as he himselfe testifieth of himselfe. Now he that hath keyes of a place, hath the command of it; it is as much then as if it had beene said, he hath the cōmand of death, & power to dispose of death at his pleasure. And will Christ that hath such an enemy at his mercy let him annoy his deare friends, nay his owne members, and so in effect himselfe? No, no, he conquered death for vs not for himselfe, sith death had no quarrell to him; by his vniust death then hee hath vanquished our iust death, as we heard * before out of *Augustin.*

[b] 1. Corinth 15. vers 55.
[c] Revelat, 1. v. 18.
* Chapt. 8. sect. 5.

d Bernard. ad milites Templi ser. mon. 4.

guſtin. d *The death of Chriſt is the death of our death, ſith hee dyed that we might liue, and how can it be, but that they ſhoulde liue for whom life it ſelfe dyed?* Surely death by vſurping vpõ the innocent forfeited her right to the guilty, & e *While ſhee devoured wrongfully, was her ſelfe devoured.*

e Hieron. ad Heliodor.

4 Yea, in that Chriſt hath vanquiſhed death, we alſo may be truely ſaid to haue vanquiſhed it, he beeing our head, and we his members, for where the head is a conquerour, the members cannot be captiues. f *Let vs then reioice, we haue already ſeyzed vpon heavē in Chriſt, who hath carryed our fleſh thither in his owne perſon, as an earneſt pennie and pledge of the whole ſumme that in time ſhall be brought thither.* We may then boldly ſay, g *there is ſomwhat of ours aboue alreadỳ*; yea, the beſt part of vs, namely our head, *and are the members farre from the head?* h Yea, we may aſſure our ſelues, that *being members of ſuch a head, yea body to it, we are in effect where our head is.* For ſaith *Auguſtin, this body cannot bee beheaded: but if the head triumph for ever, the members muſt needes triumph for ever alſo.* And that wee haue this benefite by Chriſts aſcenſion into heaven before hand

f Tertul. de reſurrect. carnis c. 51.

g Auguſtin. in Pſal. 148.

h Idem in Pſal 88.

hand for vs,[i] *Bernard* excellētly sheweth; *Bee it,* saith he, *that only Christ is entred into heaven: yet I trowe, whole Christ must enter, and if whole Christ, then the body as well as the head, yea every member of the body. For this head is not to bee found in the kingdome without his members.* Hence it is that the Scripture speakes of the faithfull as already raised from the dead, & placed in heaven with Christ, yea as of them that shall not, nor cannot die, as [k] *Hee that liveth & beleeveth in me, shall never die.* And [l] againe, *Verily, verily, I say vnto you, whosoever heareth my word, and beleeveth in him that sent me, hath eternall life, and shall not come into iudgemēt, but hath passed from death to life.* And, *Hee* saith [m] *S. Paul, hath raised vs vp togither, and hath placed us togither in heaven with Christ.* He saith not, he will will raise vs vp, he wil place vs in heaven with Christ: but, he hath so raised and placed vs, which is spoken both for the certainety thereof, & also for the streight vnion betweene the head and the body, by meanes wherof that which is already actually accomplished in the head, is saide to be so also in the body. In a word, the head being aboue water, the body can never bee drowned

i Bernard. serm. de eo quod legitur apud Iob. in sex tribulationibus &c.

k Ioh 11. vers 26.

l Ioh, 5. v. 24

m Ephes. 2. vers. 6.

drowned, although it bee never ſo much beaten and toſſed with waues. And thus much for our firſt and principall defenſe againſt death, the ſume whereof is this. that it is not onelie a weakeneſſe, but alſo a ſhame for the members to fear an enemy which the head hath already conquered & ſubdued.

5 There are alſo diverſe other Chriſtian comfortes againſt death, which I wil briefly touch. And firſt, as we heard * before, that all other evils of paine are to a Chriſtian chaunged into an other nature, and of puniſhments become favours and benefits: ſo is it alſo in this of death. For nowe it is not a tokē of Gods anger for ſin, but an argument of his loue and mercy; it is not properly death, but a bridge by which wee paſſe to a better life, from corruption to incorruptiō, from mortality to immortality, from earth to heaven, that is in a word, frō vanity and miſery, to ioy and felicity. And who woulde not willingly paſſe over this bridge whereby hee paſſeth from all cares and ſorrowes, and paſſeth to all delights and pleaſure; leaveth all miſeries behinde him, & hath

* Chapt. 7. Sect. 2. & ſeq.

all

all contentation and happines before him?

6 The Gentils taking it for graunted that after death either we shoulde be happy, or not be at all, and so concluding that at least death would free vs from all evill and misery, therevpon made litle reckoning of death, nay manie times voluntarilie procured their owne death, and imbraced it as a rich treasure, as wee haue * already heard. But howe fowly they were mistaken herein, hath withal beene sufficiently declared. It is the Christian only that enioyeth this benefite by death, namely the exemption from al cares and troubles, and an ende of all sorrowes. Wherefore the death of the godly is called [n] in Scripture by the names of bedde, of rest, sleepe, peace, and such like, beeing al names of benefite and commodity. How sweete is peace to them that haue beene vexed with warres and broiles; how pleasant is the bedde, rest, & sleepe to the weary and those that are over watched? The labourer is glad when his dayes work is done; The traueller reioiceth when hee is come to his waies ende; The marriner and passenger thinke them-

* Chap. 4. Sect. 3. & Chap. 5. Sect. 3.

[n] Esai. 57. vers. 2. Dan. 12. v. 2. 1. Thes. 4. vers. 13, 14. Reuel. 14. v. 13.

themſelues happy whē they arriue in the harbour; and all men ſhun paine and deſire eaſe, abhorre daunger and loue ſecurity. It were madnes thē for a Chriſtian to feare ſo advantageous a death; and to wiſh for continuance of ſo wretched a life. I conclude this point with that elegant ſaying o of *Tertullian*; *That is not to bee feared which ſets vs free frō all that is to be feared.* And indeed what weakneſſe & folly is it to fear *a ſuperſedeas* againſt all the things which heare we doe feare?

o Tertull. de teſtim. animæ cap. 4.

7 But the true Chriſtian hath yet a farre greater benefit by death. For it doth not only put an end to the evils of paine, but alſo to the evils of fault; not only to the puniſhments for ſin, but to ſinne it ſelfe. Now we haue often hearde before, that the evils of fault are farre worſe than the evils of paine; yea, that the leaſt ſinne is more to be abhord and ſhund, thā the greateſt puniſhment for ſinne. Howe welcome then ſhould death bee vnto vs, that endeth not only our ſorrowes, but alſo our ſinnes? As long as wee liue here, and beare about vs theſe earthly tabernacles, wee dayly multiply our rebellings againſt God, and ſuſtaine

ſuſtaine a fierce conflict, and continual combat in our very boſomes, while p *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and* q *the law in our members rebelleth againſt the lawe of our minde*, as *S. Paule* ſpeaketh, *and leadeth vs captiues to the law of ſin which is in our members.* O bondage of all bondages, to be in bondage vnto ſin. r The Gentill that apprehended vice only as a morall evill, could ſay, that *men beeing in bondage to their luſts were more cruellie handled by them, than any ſlaues were by the moſt cruell miſters.* Howe much more ſhould we that feele ſin as a ſpirituall evill, and groane vnder the burden thereof, account the bondage thereof intollerable, and worſe than ſubiection to the moſt barbarous Tyrant in the world? And how welcome ſhoulde he be that woulde ſet vs free from the ſame? Now it is death and only death that can doe this for vs, and indeede doth it for vs. What great cauſe then haue wee with all willingneſſe to imbrace it? ſ *Zeno* the founder of the Stoicall ſect helde it lawfull for them that had loathſome diſeaſes, which were incurable to kill themſelues, that ſo they might be rid of them, and

p Galat. 5. verſ 17.
q Rom. 7. verſ 25.
r Seneca ep. 37 & 39.
ſ Diogenes Laertius vita Philoſophor lib. 7.

[s] Cornel. Nepos in vita Titi Pompon. Attici. See alſo the like of Tullius Marcellinus in Seneca ep 17[a].

[t] *Pomponius Atticus*, and others put it in practiſe. If they counted it a benefite to be delivered from a loathſome diſeaſe of the body by an vnlawfull and wicked death: we haue reaſon to think it a benefite, yea a ſingular benefite to be ridde of a loathſome & incurable diſeaſe of the ſoule, namely ſinne, by a lawful death, which it pleaſeth God to ſend vnto vs.

8 But death doth more for vs than all this. For it doth not only free vs from all evils, and from that evil of evils, ſinne; but puts vs into actual poſſeſſion of all good things, yea of ſuch good thinges as our eies haue not ſeene, our eares haue not heard, neither are our harts able to conceiue; & brings vs to that place, where if there were place for any paſſion, we ſhould be angry with death for not bringing vs thither ſooner. But I reſerue a more particular declaration of that point, vnto the thirteenth and laſt chapter.

CHAP. 12.

Conſolations againſt the terrours of the generall iudgement.

There

1 THERE is yet an other thing which considered in it selfe is a greater branch and part of mans miserie in regard of passiue evils, than all the rest; namely, the last and generall iudgement, where all flesh shalbe arraigned before Gods Tribunall bar to giue an account of all they haue done, & to receiue their recompense accordingly. The terror wherof I had rather expresse in [a] *Anselms* wordes, than in mine own. *O hard distresse*, saith he, *on one side will be our sinnes accusing vs, on the other side iustice terrifying vs; vnder vs the gulfe of hel gaping, aboue vs the iudge frowning; within vs a conscience stinging, without vs the world burning. Which way then shall the sinner thus surprised turne himselfe? To hide our selues will be impossible; to appeare will be intolerable.* Wherewithall then shal miserable man arme himselfe against this so great terrour, & danger? Surely our Christian profession affordeth munitiō against this assault also.

[a] Anselm. in libro meditationum.

2 And first that which hath beene spoken against the feare of death in the former chapter, serveth also here against the feare of the last iudgemēt.

For

For that which made the first death so terrible and dangerous, the same maketh the second death also so to bee, namely sinne: and as deliverance frō sinne doth, as we there heard, free vs from all annoyance by the first death; so doth it also from all annoyance by the second death, that is, eternal condēnation at the last iudgement. They that in Christ are cōquerers over the first death; shall not, nor cannot bee conquered by the second death: and

a Reuel. 20. 6. b *on those that haue their part in the first resurrection; the second death shall haue no power*, saith the spirit. That is, condemnation cānot take hold on those whom God hath graciously called to the knowledge and loue of his saving truth reveiled by the Gospell.

3 But to come to more peculiar comfortes against this matter of terrour and amazement, let vs farther consider that Christ had mercy on vs when we were meere strāgers to him, nay even, *when we were his enemies*, as

c Rom. 5. verl. 8. 9. 10. c *S. Paul* well vrgeth, *God herein*, saith he, *commended his loue towardes vs, that when we were sinners Christ dyed for vs: being thē now iustified by his bloud, much more shall we be saued by him from that wrath.*

Note

Note that he ſaith, *from that wrath*, that is, from the wrath of the laſt iudgmẽt. *For if*, ſaith he, *when we were enemies, we were reconciled vnto God, by the death of his ſonne: much more being reconciled, wee ſhall be ſaued by his life*. Wee may eaſilie perceiue the force of the Apoſtles comfortable reaſoning: to wit, that ſith Chriſt died for vs when wee were ſinners, that is, nothing but ſin; ſurely he will ſaue vs being nowe righteous in him: if wee were pardoned through his death, when we were enemies; we ſhall much more bee ſaued by his life, now that wee are friends. For how incredible is it, nay rather, how impoſſible, that he which pardoneth an enemy, ſhould condemne a friend? He loued vs, when wee bare the image of the deuill: and will hee not much more loue vs now ſince he hath in parte repaired his fathers image in vs, and confirmed vs to him ſelfe. We were deare to him, when there was no iot of goodneſſe in vs: & can hee reiect vs nowe that wee haue ſome good things in vs, although but weake, ſpecially hee himſelfe being the author & former of them by the grace of his holy ſpirit? And ſo [d] *Bernard*

[d] Bernard. epiſt. 190.

nard reaſons. For hauing ſpoken of our calling vnto the grace of the Goſpell, hee inferres this; *being thus puld out of the power of darkneſſe, I will not now feare to be reiected by the father of light, being iuſtified freely in the bloud of his ſonne. Why it is he that iuſtifieth, and who is it that ſhall condemne? Surely hee will not condemne the iuſt, that had mercy on a ſinner. &c.* Thus wee ſee he reaſoneth from that which GOD hath donne for vs already, to that which hee will doe; yea, in a ſort, muſt doe for vs hereafter. And wee muſt all reaſon after the ſame manner, and ſaie euery one to his owne ſoule with [e] Saint *Auguſtine, Thou waſt wicked, and hee died for thee; thou art now iuſtified, and will he forſake thee?*

[e] Auguſtin, in Pſal. 9.

4 Moreover, to take away the terrour of the laſt iudgement, conſider who ſhall be the Iudge, Even Chriſt himſelfe that was thy redeemer. And And howe can wee feare ſuch a iudge? How happy is our caſe, that hee muſt be our iudge, that was himſelfe iudged for vs? He is our husbande and we his wife; & by whō woulde the wife chuſe to be iudged, but by the husband, ſpecially by ſo kinde a husbande as wee

haue

haue * before heard him to be, who sheweth that fauour that no husband doth: yea *he is our head, & we are his mẽbers*, & will the head giue sentence of condẽnatiõ against his own mẽbers? This in effect were to giue sentẽce against himselfe. *He is our aduocat & Prætor*, & how happy would we think our selues if in causes touching this life our own atturney might be our iudg? *He is now thine aduocate*, f saith *Augustine, that hereafter shall be thy iudge*. Let vs then assure our selues, hee will not condemne vs, that hath already been condemned for vs.

* Chapt 10. sect. 2. marginal. lettered.

f Augustin. in Psal. 54.

5 Yea, so farre of is it, that the last and generall iudgement shoulde bee terrible vnto vs, that it should rather minister matter of great ioy and comfort vnto vs. And therefore our Lord and Saviour Iesus Christ having set downe the chiefe signes and tokens that should go before the day of iudgment, saith to the faithfull, g *When yee see these things begin to come to passe, looke vp, and lift vp your heads, for your redemption draweth neere*. So that by Christes owne exhortation in this place, when wee thinke vpon the last iudgement, we haue cause to reioice, not to feare;

g Luc. 21. vers. 28.

to

to lift vp our heads, not to hang them downe. And that for ſundry reaſons, but I will ſpecifie one or two that are moſt materiall, & fitteſt to cleare this truth.

6 And firſt, for as much as the diſſolving of the world is for our ful deliveraunce from the bondage of the world, the mãner of diſſolving it muſt needes bee comfortable vnto vs, although in it ſelfe otherwiſe terrible. Wee ſee that in particular humane iudgements, the things that are terrible to malefactours, are comfortable to good ſubiects; and that which amaſeth the theefe, reviveth the true mã. The maieſtie of the iudges, their ſcarlet robes, whoſe very colour threatés death, their guard that environ them with holdbards, yea the gibbet, & the hangman are pleaſing ſights to the good who knowe that all this is for their maintenance, and ſauegard, although they miſerably terrify the wicked, for whoſe deſtruction they are prepared. Euen ſo the comming of Chriſt in maieſtie and glory, the troup and traine of Angels that attend on him, the ſhrill ſound of the trumpet ſummoning all fleſh to appeare

peare before his iudgement ſeate, at this greate and generall aſſiſes, and al other ſolemnities belonging to the pompe and magnificence thereof, wil cheere vp the faithfull, knowing that all this is to doe them iuſtice touching all the wrongs and oppreſſions which they haue ſuſtained at the hãds of the wicked, and terrify and daunt the wicked only, that now muſt come to an account for all their enormities and outrages. And as it fareth with them that are narrowly beſeiged in a ſtrong caſtle, when a puiſſant armie is raiſed to reſcue them, & draweth neere to the place, and is come within ſight, the neighing and trampling of the horſes, the glitring of the asmour, the claſhing together of the weapons, the noiſe of drum & trumpet are moſt pleaſing vnto them, yea the very roaring of the canon is the ſweeteſt muſick that euer they heard becauſe they knowe that all this is to raiſe the ſeige, and ſet them free: euen ſo the faithfull, being ſtraightly beſeiged in this world as in an impregnable fort, by the fleſh, ſinne and the deuill, when Chriſt ſhall come in the cloudes with power and maieſty, whē the

the glorious army of Angels ſhall march onward with him as their generall, when the laſt trumpet ſhall be ſounded, yea when the earth ſhal trẽble, the ſea roare, the ſunne ſhall bee darkned, the moon turned into bloud the ſtarres fal from heauen, in a word the elements diſſolued, and the heavens ſhall melt, and bee ſhriveled vp like a ſcroale of parchment, the faithfull ſhall reioice at the ſight, as knowing that all this is but to raiſe the long and greiuous ſiege which they endured in this world, and to ſet thẽ at liberty for euer; yet to put them in poſſeſſion of a heauenly kingdome where they ſhal raigne for euer in vnſpeakable bliſſe.

7 Finally, that wee may ſee what folly it is to bee afraid of this iudgement, we muſt remember, that we our ſelues ſhall be judges there. So *Chriſt* telleth *Peter*, that *he and the reſt that had followed him in the regeneratiõ*, that is, at the laſt iudgement, when the world ſhould be refined, *ſhould ſit vpon twelue throanes, & iudge the twelue tribes of Iſrael:* which being ſomewhat obſcurely vttered, Chriſt there alluding to the preſent ſtate of things, the number of the

5 Matth 19. verſ. 29.

the twelue tribes of Israell, and of his twelue Apostles, [i] S. *Paul* expresseth more cleerely, applying it in general to all the faithfull vnder the new Testament, affirming that *the Saints shall iudge the world*, yea *the Angels*, that is to say, wicked men and wicked spirits. And hence [k] *Tertullian* notably comforteth and encourageth the Martyrs that were in durance daily expecting the Iudges comming, and to receiue sentence of death. *Perhaps*, saith hee, *the Iudge is looked for*; *yea but you shall iudge your iudges themselues.* Were it not then greate folly to feare that iudgement, wherein we our selues shall sit as iudges, iudges, as I haue said, of all wicked both men and spirits, that is, of all our enemies that haue oppressed vs? For although Christ our head principally and properly shall be the iudge: yet we that are his members, shall haue a braunch of his autority, and shall bee as it were, ioined in cõmission with him. Let vs not thẽ feare this last and generall iudgement: the bench, not the barre, is our place there.

[i] 1. Corinth 6. v. 3.

[k] Tertul. exhortat. ad Martyres cap. 2.

CHAPT. 13.

The ioies of heauen, and glorious state of the faithfull after death.

1 BVT that which most of al should comfort vs against our miserie & mortalitie here, and the terror either of particular iudgement by death, or vniuersall iudgement at the last day, is this, that not only all these cannot hurt vs, nay are made many waies profitable vnto vs in this world, but that through them we passe to a most happy state in the world to come, the excellency whereof requires the tongue and penne rather of Angells then of men to describe it, or rather cannot be perfectly expressed by Angels thé-selues. I must be content then darkly to shadow it out, sith liuely representation of it is meerely impossible.

2 And first the benefits and comforts of this life although miserable, as we haue heard, doe argue that a far better state is reserued for vs in heauen. We see that God euen here on earth notwithstanding our sinnes, whereby

whereby we daily offend him, vouchsafeth vs many pleasures, and furnisheth vs not only with matters of necessity, but also of delight. There is [a] a whole Psalme spent onely on this matter, a Psalme worthy to be writté in letters of gold in papers, walles, & windowes, but specially to be imprinted in euery godly heart for the admirable excellency thereof. *God causeth,* [b] saith S. *Cyprian, the sunne to rise & set in order, the seasons to obey vs, the elements to serue vs, the windes to blow, the springs to flow, corne to growe, fruites to ripen, gardens and orchards to fructifie and abound, woods to rustle with leaues, meaddowes to shine with flowers &c.* And [c] *Chrysostome* excellently handling the same point, further shewes that God hath in a sorte made the night more beutifull then the day by infinit variety of bright, and glittering starres, that hee hath beene more mercifull to man then man would haue been to himselfe, who of greedinesse woulde haue ouertoiled himselfe, but that God made the night of purpose for his rest; in a word he saies, and truly saies even of these earthly benefits & commodities, that although we were

a Psal. 104.

b Cyprian. de patientia

c Chrysost. de compũct. cordis, lib. 2

neuer ſo vertuous, nay if wee ſhould die a thouſand deaths we ſhould not be worthy of them. And [d] the very heathen Poet conſidering this, could not chuſe but breake out into admiration, ſaying * *O how many things hath God created for mans delight, and heaped ioies vpon him with a bounteful hand?* And all this hath God done, as *Cyprian* ſaies in the place before alleaged, to good and bad, to the harmeleſſe and harmefull, to the iuſt and vniuſt, to the religious and prophane, finally to the thankfull and vnthankfull. Whence wee may well reaſon thus, that if God deale ſo gratiouſly with vs on earth, hee will doe much more to vs in heauen; if he beſtow ſuch benefits vpon ſtrangers, nay vpon enemies, hee hath better things for his friends; if hee deale ſo bountifully with ſlaues, he will bee more bountifull towards his ſonnes. For who euer vſed his ſlaues as well as his children?

[d] Sil. Italic. lib. 15.

* Quantas ipſe Deus laetos genera uit in vſus
Res homini plenaq; dedit bona gaudia dextra?

3 Againe the excellency of his creatures argues a greater, yea incomparably greater excellency in the Creatour, * as *Bernard* wel obſerues: *Thou wondreſt*, ſaith he, *at brightneſſe in*

[e] Bernard. in feſto omnium ſanctorū.

the

the sunne, beautie in flowers, sauorie relish in bread, fertilitie in the earth; now consider that all these are the gifts of God, & there is no doubt, but he hath reserued much more to himselfe, the he hath cõmunicated & imparted to the creatures. Therefore whé we meete with any thing that is excellent in the creatures wee may say to our selues, how much more excellent is hee that gaue them this excellencie; when we finde admirable wisdome in men, [f] how they rule al creatures, by cunning overcome them that are farre stronger than themselues, overtake them that are swifter than themselues, out runne the sunne and moone in discourse, telling many yeares before hand what courses they must hold when they shall be eclipsed, &c: let vs say to our selues, howe wise is that God that gaue such wisedome vnto men? When we see any thing strong, as the *Elephant*, the *Whale, Winde, Thunder* & the like, let vs say, how strong is that God that made them so stronge; when wee see rare beautie in men or women, or most glorious colours in flowers, birds, & other creatures, let vs say, how faire is that God that made these so faire;

[f] Seneca de benefitijs lib. 2. cap. 29

when wee taſte thinges that are exceeding ſweete and comfortable, let vs ſay how ſweete is that God that gaue them this ſweetnes? And from al theſe let vs conclude, that if the creatures can afford vs ſuch delight, what will the creatour himſelfe doe, when wee ſhall immediately enioy his preſence in the world to come. Surelie this world compared to the worlde to come, is but the gate houſe or porters lodge to the moſt magnificent pallace, and if the gatehouſe bee ſo faire, how faire and glorious is the pallace it ſelfe.

4 Moreover conſider what oddes there is betweene Gods mediate preſence and his immediate preſence, to enioie him in the creatures, and to enioy him in himſelfe. The creatures, yea the moſt excellent creatures, are as it were a vaile or curtaine drawne betweene God and vs. Nowe then when this curtaine ſhal bee drawne aſide, and we ſhall ſee God face to face, how glorious will that ſight be? Wee are heare, ſaith g Divine *Bernard*, beholden to the creatures, yea to the creatures inferiour to our ſelues: For the very ſunne, moone, and ſtarres although

g Bernard. de conſid.

though they bee ſuperiour to vs in place, yet are they our inferiours in dignitie, and it is a kinde of diſgrace for the ſuperiour to ſtande in neede of the inferiour, and yet from this neede are none of the ſonnes of men free, vntill they be brought into the gracious liberty of the ſons of God. Then indeede ſhall the glorified perſon be no more beholden to the creatures. For what neede is there of any ſtaires to aſcend by, when he is nowe ſet in the throane, there hee ſees the worde, and in the worde all thinges made by the word, neither needeth to begge of the things that are made, the knowledge of him by whō they were made. Yea not only this curtaine of the creatures ſhall be taken away, but alſo that of the word and ſacraments; For [h] as the bleſſed Apoſtle ſaith, propheſie ſhall ceaſe, and tongues ſhall faile, and knowledge ſhalbe abolished, that is to ſaie, knowledge gotten by outward inſtruction, and the miniſtrie of men, yea faith and hope ſhall reſigne their offices, neither ſhall wee haue any more vſe of them, wee ſhall haue both immediate knowledge and actuall fruition of all

[h] 1. Corinth. 13. v. 8.

good things, yea of God who is goodneſſe it ſelfe, and who there ſhall bee all in all to vs. [i] Wee ſee here in a glaſſe, & as it were in a myſt or fogge, but there we ſhall ſee face to face, we know here but in part, but there wee ſhall knowe perfectly. The Apoſtle is bolde to ſay that all the knowledge we haue here is as the knowledge and ſtuttering of a young childe, yea that his owne knowledge too was ſuch, although hee were an Apoſtle, and a principall Apoſtle, and thereby inſinuates that our knowledge here is as far inferiour to the knowledge which we ſhall haue there, as the knowledge of a childe that ſtuttereth, and cannot yet ſpeake plaine is to the knowledge of the greateſt clerke in the worlde. [k] The very heathen thought this to be one great benefit, that men, ſpecially wiſe men had by death, that their knoweledge was perfected in the other worlde, and that none could poſſibly attaine to perfect wiſdome vntill they came thither. How much more ſhoulde we count this an ineſtimable benefit, that in the life to come we ſhall haue the perfect knowledge of heavenly things? Doubtleſſe

[i] Ibid.

[k] Plato in Phæd.

as

as farre as this wide worlde exceedes for light and comfort the narrow and darke wombe of the mother wherein the childe was wrapped before it was borne, so much doth that other world whereinto the faithfull after this life are received, exceede this worlde; and consider then how great and glorious this alteration and change will bee. There shall bee tranquillity without storme, liberty without restraint, saciety without loathsomnes, serenity without clowde, ioy without interruption, eternity without cessation. [l] This heavenly citty shall haue no neede of the light either of sunne or moone, for the glory of God illuminates it, and the Lambe is the light thereof. And here, [m] as the Apostle saith, God shall be all in all: meate to our taste, beauty to our eies, perfumes to our smell, musicke to our eares. What shall I say more, [n] glorious things are spoken of this city of God, but all that can bee spoken thereof is vnder truth, and [o] as the Queene of *Saba* said of *Salomons* court, much more will the faithfull say of the courte of heaven when they come there, that the one halfe of the excellencie and glory

l Revel 21. vers. 23.

m 1 Cori 15 v. 28.

n Psalm. 87. vers. 3.

o 1 King. 10. v. 7.

glory thereof was not tolde vnto them. To the which place God for his Christs sake bring vs, to whome with the holy Ghost, three persons & one God be ascribed all glory, honor, and praise for ever and ever. *Amen.*

Christianus Ouranopolitanus.

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